Books excluded from the bible

Vol. VIII. JULY, 1893. No. 7.

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THE UNITARIAN

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*A HYMN.**

Our Father! while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With Faith's undying flame!

Not by the lightning-gleams of wrath
Our souls thy face shall see:
The star of Love must light the path
That leads to heaven and thee.

Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,

The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do!

OLIVER WENDELL HOLMES.

MORAL COURAGE OR FAITH.

A SERMON BY REV. C. F. DOLE, JAMAICA PLAIN, MASS.

"Here I stand. I can do no otherwise, God help me. Amen."—*Luther's words at the Diet of Worms.*

There are two kinds of courage. One kind is called physical. It is the courage that an animal has. There may be no intelligence or foresight in it whatever, as in the story of the bear that attacked the great saw in the lumber-mill, or as with drunken men who will fight for an imaginary insult. Nevertheless there is something admirable in pure physical courage. It generally stands for strength and fulness of health. It also has often a fine element of self-forgetfulness, as when the bird-mother risks her own life to defend her little ones. The comparatively unintelligent brute instinct to fight, as in the bull-dog, seems at first a nobler thing than the instinct of fear in one of our own children, although the creature which fears may be much more finely organized and more intelligent, and the reasons for its fear may be quite sound. The fact is, that the timid child is in a state of transition or growth between the courage that serves for animals and the new form of courage that serves for men. We call this other and higher courage moral. My wish in this sermon is to show what it is and how it may be had.

Moral courage fits the intelligence, and is based upon intelligence. There is something of this in the animals, corresponding to their measure of intellect. Thus the intelligent horse, beginning with a perfectly reasonable fear of the cars, soon learns that they will not hurt him. On the other hand, the bravest soldiers, beaten, tired, hunger-stricken, dispirited, will have no physical courage left to storm the masked battery from which they have been already hopelessly hurled. And the fiercest animals are said to be possessed with terror at the dread and well-known warning of the earthquake. Thus even physical courage is affected, either to check it or to call it out, through the intelligence.

The working of the intelligence in making moral courage is illustrated in the process of learning any new art, like sailing a ship. A green crew of landsmen may have as much physical courage as the hardiest sailors, but the new crew will be frightened in the first storm. They have reason to be frightened; for, if they have any intelli-

*Read by Dr. Holmes and sung at the recent twenty-fifth anniversary of the Boston Young Men's Christian Union.

gence, they know that they are in great danger, which they do not know how to meet, and which they ought not to have incurred. But the old sailor, who knows exactly what to do, has no fear in such a storm. Nevertheless, he may still dread a water-spout or an East Indian hurricane. He will dread it because he knows that there are terrors of the ocean which he has no skill to meet.

The growth of a new order of courage is seen in military life. The soldiers who ran away on both sides at Bull Run were the men who, later in the war, won the most daring victories. The men who ran away were too intelligent at that time to make good fighters. They knew that they were not trained well enough to fight. By and by this same intelligence helped to make them brave. For they came to know that whatever man could do in war they could do.

Another point of intelligence is confidence. Suppose that you are crossing the ocean on one of the great steamers: though not deficient in courage, you chance to find that the captain of the steamer is a drinking man. You observe signs of carelessness in his discipline and handling of the ship. Your intelligence makes you fear. On the other hand, in the last months of the Civil War the intelligence of the country and the intelligence of the troops affirmed that Gen. Grant could be trusted. As soon as men had reasonable confidence in their commander they were not afraid.

We come now to a perfectly moral element in courage, but it is a part of intelligence to know it. It is that you have a right to be where you are. Thus, while you may have a reasonable fear of a great mastiff on forbidden ground, you have no fear of the same creature if you have a right to go up to the door where he lies. I can imagine that all the crew of a ship had died of yellow fever, and it became the duty of the passengers to get the ship into port. Now, their courage, which might not have seaman's knowledge or seaman's confidence to support it, would be still supported if they knew that they were right in taking the control of the ship. It is very remarkable, indeed, if an exigency arises compelling some new and untried duty on a child or a delicate woman, how this bare intelligence that it is a duty—"I can do no otherwise, God help me"—re-enforces the courage and creates heroic action.

There is, however, in all courage, besides intelligence, a seeming element of venture. Thus it is not to be reckoned courage when a strong creature attacks a weak or little one. The average conduct of the skilful sailor or engineer requires no courage. His average conduct perhaps hardly rises above habit, and is almost automatic. But all life is full of new possibilities and risks. Here are the opportunities and demands of courage. I think that the first bridge that was ever built must have involved some courage in using it. The timid said with show of reason, "It may break down." And, when first that wonderful span of network was thrown over Niagara, I can imagine that even the engineer himself who had worked out the figures of the strength of the bridge to the number of pounds' weight that it would bear, and knew that it must stand with the laws of the universe, may have yet almost held his breath while the first heavy load passed over that terrible chasm beneath. For the most certain and beautifully demonstrated theoretical thing seems to hold risks in it till you have put it in practice. It is on account of this unknown quality of risk that the ignorant are both more daring and more timid in many cases than the intelligent. It is the ignorant who will try hazardous experiments with fire, or with the sea, or with the appalling risks of the lottery, while the same ignorant people are over-cautious in accepting a new and unaccustomed truth or fact.

As regards this unknown quality of risk or venture, the mere intelligence necessarily breaks down in providing necessary courage. After the intelligence has demonstrated all that is possible of the safety of the proposed undertaking, timidity constantly draws back. The average intelligence still prefers that another should cross that new bridge first, that others should make the trial trip on the new electric railway, that others should adopt the new fashion of dress, or head the petition for reform. In all the progress of the world there must always be the scouts and pickets and file-leaders to move in advance, and be the first to try the hazards of life.

Here is the moral element in courage. The moral element is that which takes risks

and ventures. You may be surprised to hear this. You perhaps have supposed that the moral nature is the conservative part which goes by habit. No, the moral nature in reality is the venturesome, chivalrous part of a man. There is probably no moral growth in any act where the report of the intelligence is unanimous, without any minority advice to the contrary. As there is no physical courage in doing what is easy and familiar, so there is no moral courage in doing what is habitual or what every intelligent person does as matter of course.

This moral element which makes courage we call faith. Faith is that which braves the venture; it does not mind, or it sets aside, the personal risk; it connects the individual with the life of the universe. Faith somehow affirms that the universe is all right, that there are underlying laws to sustain you, that there are universe forces to be called on, that the path of reason is to be trusted and leads straight on. Faith will not allow that this is a world of chaos, where the best calculations can be upset. No, Faith says, if the man is where he ought to be, Nature will help him. What ought to be will be. I do not here speak of anything theological. It is the faith of reason, of science, of the mathematician and astronomer, of the patriot and reformer, of the practical man in every department, who is not good for anything, and never makes a large success, without this element of moral courage. There is always something more and better than you can see, say all these men of faith, provided you are once on the right road. There is always somethink new to be dared, to be achieved, to be won. And why? Because this is a universe that keeps its engagements. It is a universe of conditions, of laws, of fulfilled promises, of new potentialities, of victory. But this is faith. It is not at any one point yet absolutely demonstrated; or, if it were, it would mean that man had acquired the intelligence of God to see through and through, and all in all.

This faith grows in two ways. It grows by our observation. We have seen other men try the bridge, sail the ships, embark their money in the ventures of business, give their lives for their families or to the public. The bridges held firm, the ships returned, the ventures were profitable, the beautiful lives succeeded. Good! we say. What others have done shall be done again.

But especially our faith or moral courage depends upon and grows out of our own experience. The weather-beaten old captain who has sailed on all seas, and touched on all shores, and met varied hazards, has a faith grounded on experience. I have read of the most timid student of his time in Yale College, exceptionally lacking in physical courage and strong nerves, that he learned to be one of the most indomitable travellers and discoverers. It was because he tried for himself all sorts of exposures and dangers, and each new experience developed a more iron will.

We are ready to apply what we have said, especially to the field of conduct, or morals. I want you to see that the same qualities make a man good that make him brave. First intelligence helps to make a man good. If a man were perfectly intelligent, I do not believe that he would ever dare to break a moral law. If Jesus really knew all things, as has been commonly supposed, I cannot see how he should have deserved any praise or credit. He who knows all things must know that wrong is necessarily mischief and hurt. To him who sees intelligently, right is the only way, as in that flash of sublime intelligence when Luther cried: "Here I stand. I can do no otherwise."

Some one lately raised the question why Congress would not pass the simply just appropriation asked for Indian education. Answer was made that Congressmen lacked the moral courage. Yes, but they lacked intelligence also. If Congressmen merely saw the facts that the education of the Indians means economy, and therefore credit to the party which favors it, and discredit to those who oppose, they would be in partisan haste to pass this vote.

The question has often been raised whether knowledge is not hurtful to faith. The child has been taught that righteousness governs the world. A little knowledge of the facts seems to show to the child numerous instances where the righteous suffer and the evil prosper. Why will this not hurt the child's faith? It will hurt his faith if his intelligence remains slender. But the growing intelligence corrects all this impression. History corrects it. Sci-

ence corrects it by all its analogies and parables in the reign of law. Our present intelligence already predicts that, if we had complete sight of the facts, we should have utter confidence in the righteous universe. In every issue of right and wrong we tend to be surer that the wrong is the way to death, as though a man were deliberately to go out of the straight road into the ditch.

What, then, is the present want of confidence that allows Congressmen, for instance, to disregard the public interests, and business men to violate justice? It is really a species of atheism. Men only partially intelligent, and taking short views, surmise that this is not a moral universe; surmise that there is no righteous God, or surmise that God does not care, or, in practical terms, that they can do wrong and not come to grief; can go off the straight road, and yet arrive just the same. They would be shocked to tell this to their children; they do not believe it in any realm of science; they do not believe it in the conduct of their homes. I call it atheism to doubt the fact of the moral universe. It is atheism to imagine that any soul can break law and not suffer the consequences. And yet men who belong to churches are guilty of this practical atheism, while we see others who are sometimes called infidels trusting the great moral laws at the risk of loss and hurt. Are not these latter the believers in God?

The great fact remains that in this world, and in this short life, no man can know altogether what will come of his acts. To be man, and not God, means that we are only partially intelligent, or intelligent by glimpses. This is the law of a growing creature. Hence comes the splendid element of moral ventures and risks. I do not mean the ventures of evil, when the ignorant leave the travelled road to try the morass, but the ventures such as knowledge takes in throwing its well-built arches to overcome the morass, in sinking its cables under the ocean, in trusting its iron ships to the blows of the waves. Such are the ventures of God.

I was lately reading a new life of Sir Thomas More, the brave Englishman who went to the scaffold for conscience' sake, in the reign of Henry VIII. There was a moral venture. It was scientifically intelligent. There was no clearer-headed man in the kingdom, perhaps none less fanatical in that superstitious age. More's conduct rested on his conviction, with not a little experience to match it, that this is a righteous world. If it were such a world, More could only say: "Here I stand. I can do no otherwise." And yet how could More be perfectly sure? It did not superficially look just then like a righteous universe. Great wickedness sat on the throne; wickedness and weakness sat on the bench to judge; corrupt and time-serving men sat in Parliament; a timorous nation crouched in fear before its tyrant. Besides, pious men had sworn the very oath which More's conscience refused. Might he not be mistaken? It was as though, in some great storm, when ships were going to wreck, when on all points and reefs the waves broke, you saw one lonely vessel ploughing its way by the one narrow course, which no landsman could have guessed to exist, straight into the harbor whose quiet waters no one yet could descry. So More staked all on his belief that this is God's world, and that his laws will carry you safe. How plain it seems now that More did right? All glory to More, who risked his life on the splendid venture which then all England predicted was folly.

Observation and the examples of others encourage us in such things. The thing is right, we say, but we fear that it will not work. Let some one else try it first. Some one else presently tries it, and makes it succeed; for example, the co-operative principle in business, the new standard in temperance, the principle of woman suffrage in some other corner of the world. It encourages us to follow suit, as when, after the first suspension bridge was built, others speedily followed.

There is little morality, however, in this waiting for others to do right. If the thing is right, and God is God, why do you not rust the right? or do you doubt that right is safe, and do you still surmise that in this wonderful, awful realm of law the wrong way will carry you more safely? that a crooked line is the shortest distance between two points? We begin to be brave by trying for ourselves, by assuming the little ventures of duty. The school-boy makes trial of obedience when obedience seems to

his young mind a terrible risk of losing his happiness. He discovers a new sort of happiness. He likes it. He tries again, and likes the same better. He goes to college or into an office. He meets new ventures. Again it looks as if he would shipwreck his happiness by doing right, by speaking out, by saying *No* when other fellows say *Yes*. Always the right works out good. By and by the youth meets one of the storms that wreck cheap ships. Again, in the face of the storm, it looks as if the right way could not possibly carry. Will it not be safer this time to yield and do wrong? But the youth has acquired a seaman's intelligence and experience. He has no idea of doing wrong. An inward faith gleams in his eyes that the right must succeed. Was it ever really known to fail? He trusts his compass, and pushes his lonely way; and, lo! the eternal forces are bearing him on. The storm is over: once more he was safe in trusting himself to the good laws of God.

There is a threefold stage of movement upward in all growth. The first stage is animal courage,—instinctive, unintelligent, unmoral, conditioned on health and nerve. The second stage is self-conscious; it is doubtful of itself; it sees dangers; it has fears; it is beginning to learn what it can do or what it cannot do; it perceives the laws and conditions within which life moves. It may be a period of scepticism, and is very dangerous to remain in. No one ever got out of it except by trying the experiments of Right. The third stage is a new era of conviction, confidence, principles. The animal courage—the more, the better—is supplemented and re-enforced by moral will. The man knows what he can do and what he may depend upon. On certain lines nothing can harm him. There comes to be a new unconsciousness of self or danger. Is the man right? Has the Eternal Commander ordered him to this post or to that charge? The sense of a great duty, the possession of his soul by a great love, casts out fear. Intelligence, experience, confidence in law, faith in God, hope of ultimate victory, combine to take the man out of himself into the range of the eternal powers, saying with Jesus, "Thy will be done," or with the brave Luther: "Here I stand. I can do no otherwise, God help me. Amen."

SOCRATES: A SKETCH.

III.

Socrates is now an old man, seventy years of age. He has made enemies. A political revolution has occurred in the city, which has brought back to power men whose banishment had been caused by some of the earlier disciples and friends of Socrates. Here at last was an opportunity for low and worldly-minded men to get rid of a teacher whose earnest pleadings for truth and virtue and justice were offensive, and whose sublime moral character belittled their own.

In this state of public feeling there appeared, one morning on the walls of the portico of the chief magistrate of the city the fatal indictment, memorable for all future ages, never to be forgotten until men forget the inscription placed beneath the crown of thorns: "Socrates is guilty of crime. *First*, for not worshipping the gods whom the city worships, but introducing deities of his own. *Second*, for corrupting the youth. The penalty due, which we demand, is Death."

Three citizens signed the indictment, and made themselves responsible for the charges. Socrates might have fled from the city, but he refused to disobey the laws. A noted orator offered to prepare an address in his defence. He declined it in obedience to that inward "voice" which he dared not disobey. And so without fear, and without preparation, he voluntarily appeared before the great court, consisting of five hundred and fifty judges, for trial. It was the most memorable trial the world up to that time had witnessed. No evidence was introduced except that of his three accusers, Socrates, who seemed almost to court conviction, disdaining to introduce any testimony in his defence. We may believe that a solemn silence rested upon that great assembly when the old man arose to speak in his defence, and in reply to the addresses of his accusers. He cross-questioned these accusers in the presence of the judges sufficiently to show the utter falsity in spirit of all the charges against him.

We cannot but admire the noble dignity and courage of Martin Luther, who declined to retract his opinions before the Diet of Worms, and used before that august tribunal which had the power of life and death,

the memorable words: "Here I stand. I cannot do otherwise. God help me." Nearly two thousand years before the Athenian sage uttered words equally memorable before a tribunal which had in his case also the power of life and death. He said: —

"God has marked for me my part, to pass my life in the search for wisdom. I shall be disgraced if I desert that part for fear either of death or any other evil. Even if you judges acquit me, I shall not alter my course: I shall continue as long as I hold life and strength to exhort and interrogate in my usual strain, telling every one whom I meet, You, a citizen of the great and intelligent Athens, are you not ashamed of busying yourself to procure wealth, reputation, and glory, while you take neither thought nor pains about truth, nor the fullest measure of wisdom for your mind? This course I shall pursue with every one whom I meet, young or old. *For this is what God commands me to do;* and I shall go about incessantly, persuading you all, old as well as young, not to care about your bodies or about riches so much as about acquiring the largest measure of virtue for your minds. I urge upon you that virtue is not the fruit of wealth; but that wealth, together with all the other things good for mankind, is the fruit of virtue. If I am a corrupter of youth, it is by these discourses that I corrupt them. Accordingly, O men of Athens, I must tell you plainly, decide with my accusers or not, acquit me or not, I shall do nothing different from what I have done, even if I am to die many times over for it."

This noble speech must have seemed to his judges like a defiance, but even then he was only found guilty by the small majority of six votes out of five hundred and fifty. It only remained to pronounce the sentence, and by a curious provision of the Athenian law the judges were compelled to impose the punishment commanded by the accuser or the punishment asked by the accused. They were allowed no alternative. The accusers demanded the penalty of death. Socrates was asked to name the punishment he should receive. Even now he might have probably escaped with his life, had he so desired, but he coolly told the judges that, as he had committed no offence, and for thirty years had labored without pay to instruct the people in justice and virtue, he thought they owed him a public support so long as he might live; but if they thought otherwise, and as he was poor, he proposed that he should pay a fine of two *minæ*, about $15, which he declared was the whole extent of his property. His friends begged of him to propose a fine of thirty *minæ*, and they would furnish the amount. So, to please those friends, he proposed a fine of thirty *minæ*. But the judges probably felt insulted by the tone and spirit in which the proposition was made; and a majority, as Socrates expected and probably desired, voted for the penalty of death. He heard the sentence without emotion. In a parting word to the judges, he told them to be of good cheer, and to "know this of a truth, that no evil can happen to a good man either in life or after death. He and *his* cannot be neglected by the gods." "I see clearly," he said, "that to die and be relieved is better for me, and, therefore, the divine 'voice' within me has given no sign. For which reason also I am not angry with my accusers or those who have condemned me. Still, O judges, I have one favor to ask of you: when my sons are grown up, I ask you to punish them and trouble them as I have troubled you, if they seem to care about riches or anything more than about virtue; and, if you do this, I and my sons will have received justice at your hands. The hour of departure has now arrived, and we go our ways, I to die, you to live. Which is the better fate is known only to God."

As the memorable trial ended, it was nearing the close of day, and Socrates took a last look of his beloved Athens, and upon those familiar haunts which for thirty years had been the scene of his divine ministry.

Voluntarily, and without guards or officers of the law, he walked to the public prison from which he was never to emerge alive. As he turned to enter the gloomy building, he beheld, for the last time, the familiar rock of the Acropolis and its noble architecture, bathed and glorified in the rays of the setting sun; and the old man may have noticed, with a peculiar smile, that the uplifted spear of the great goddess pointing to heaven was tipped with golden light.

Thirty days were spent in prison before

his execution. These days were passed in conversation with his friends, in translating the fables of Æsop into verse, and in composing a hymn to Apollo. On the morning of the last day of his life he was visited by his much abused wife and sons. That last interview between Socrates and his family was private. The world can never learn what words of wisdom and comfort and consolation he uttered on that solemn occasion. We only know that he finally, with a calm and sweet voice, asked them to retire, that they might avoid the shock and pain of the closing tragedy. He then devoted the rest of the day to a discussion with his friends on the subject of immortality. It was a noble argument in favor of that belief,—the best the world has yet seen. In the midst of this delightful conversation, as the sun sank behind the western hills of Attica, and the shadows of night began to gather in the gloomy prison, the executioner entered, with averted face and with streaming eyes, bearing the cup of poison in his hand. Socrates was an old man: in the course of nature his work must be nearly done, and he had a curious and eager desire to know what might be after death. And so he did not pray that "the cup might pass from him," but calmly took it from the hand of the executioner, and amid the tears and shrieks of his friends drank it to its very dregs. Kindly and gently chiding those friends for exhibiting the feelings of women, he soon lay down upon his couch; and, as he felt the effects of the poison approach his heart, he asked one of his friends to offer a sacrifice to Æsculapius in fulfilment of a promise he had made. "Do not forget it." These were his last words. In a few moments the pallid brow, the glassy eye, the pinched nostril, showed that the poison had done its work. His friends and companions had fled from the place. But let us believe that some loving angel stood there in the silence and the darkness, with outstretched wings, ready to bear an emancipated soul to another and better abode.

What became of the body nobody knows. It is probable that his wife and grown up son caused it to be carried to their humble home. If so, they fastened a sprig of cypress above the outer door, and placed an earthen jar of water by its side, that those passing out might purify themselves from the defilement caused by the death within. And in the early morning, as was the custom at Athens, before the rays of the rising sun could strike the face of the dead, they committed it to its final resting-place in the earth; and to-day the thoughtless citizen of Athens and the curious traveller may unconsciously be treading upon the sacred dust.

The hero of that great poem which closes and crowns the literature of the Middle Ages tells how, in his descent to the underworld, his companion and guide led him to the banks of a beautiful river, beyond which, upon a high hill, stood a noble castle. Passing beneath its frowning battlements and through its "sevenfold gates," he beheld spread out before him a beautiful valley clothed with the green verdure of spring, and thickly peopled with the spirits of the unbaptized dead. Conspicuous among all the rest, he discerned the strange form of Socrates, surrounded by his companions and friends and the heroes and demi-gods of the ancient world.

Often during life Socrates had prayed that after death he might meet in the future world the spirits of the illustrious dead of the antique ages, and talk with them about justice and temperance and holiness, and the nature and destiny of the soul. Who shall say that the "effectual, fervent prayer of this righteous man" had not been answered? And who shall say that the fancy of the poet, by some divine instinct, has not truly pictured the realities of that future life for which the heathen philosopher prayed?

W. D. Harriman.

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A GLANCE AT THE WORLD'S FAIRS OF THE PAST.

The World's Columbian Exposition of 1893 does not stand historically alone and unrelated. Like all other great achievements of the race, it is the outcome of an evolutionary process. Hundreds and thousands of similar exhibitions of the industries and arts of man, on scales small or large, have preceded it, without which this master-effort of the world would have been impossible. A hasty glance at a few of the more important of these will be of interest,

For a beginning we need not go back more than a single century.

In 1798 France began a series of national expositions, under the direction of Napoleon. The exhibitors numbered one hundred and ten, and a jury of nine persons was appointed to decide upon the merits of the exhibits made. A gold medal was offered to the manufacturer who should deal the heaviest blow to English trade.

Expositions of a national character were subsequently held in France in 1806, 1819, 1823, 1827, 1834, 1844, 1849. In the last-named year there were 4,494 exhibitors. So exclusive were the French at that time that a proposal made for the representation of foreign products was deemed by the minister of commerce to have emanated from the enemies of French industry. But the French had builded better than they knew. They had set in operation influences which could not stop with present results. In spite of their exclusiveness, they had awakened an interest in industrial progress which was not only felt deeply throughout France, but which spread to every nation of Europe, particularly to Great Britain. Though the first World's Fair proper was held in England, in 1851, yet no student of history can fail to see that the way had been prepared for it by the national exhibitions of France.

The first definite proposal for a great International Exhibition, to which all the nations of the world should be invited, was made by that singularly enlightened and broad-minded statesman, Prince Albert, the husband of the reigning queen of England, and at that time the President of the British Society of Arts. Prince Albert's proposal met with great opposition in the United Kingdom. It was urged that to erect a building suitable would be a great waste of money; that to invite inventors and manufacturers from all parts of the world would only be to invite a competition that would seriously injure English trade, especially as the government proposed to take all duty off from articles brought for exhibition. As the inventors of printing tried to make their work look as much like manuscript as possible for fear some one would steal their art, so inventors generally were unwilling to make known their inventions: therefore, it was folly to attempt to hold such an exhibition. It was further urged that all classes, even laborers, would attend, and that the great loss of time on the part of these workmen would paralyze business, waste the substance of labor, and do the workingman no good, as he could not understand what he saw.

However, the Society of Arts continued the agitation; and Prince Albert set forth his ideas, so far in advance of the times, at a banquet given by the Society of Arts in behalf of the projected plan.

"It must be, indeed, most gratifying to me," said he, "to find that a suggestion which I had thrown out, as appearing to me of importance at this time, should have met with the concurrence and approbation of the society. For this has proved to me that the view I took of the peculiar character and requirements of our age was in accordance with the feelings and opinions of my countrymen.

"Gentlemen, I conceive it to be the duty of every educated person clearly to watch and study the time in which he lives, and, as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained.

"No one, however, who has paid any attention to the particular features of our present era will doubt for a moment that we are living at a period of wonderful transition, which tends rapidly to the accomplishment of that great end to which, indeed, all history points,—the realization of the unity of mankind. Not a unity which breaks down the limits and levels the peculiar characteristics of the different nations of the earth, but, rather, a unity the result and product of those very national varieties and antagonistic qualities.

"The distances which separated the different nations and parts of the globe are gradually vanishing before the achievements of modern invention, and we can traverse them with incredible ease. The languages of all nations are known, and their acquirements placed within the reach of everybody: thought is communicated with the rapidity, and even the power, of lightning. On the other hand, the great principle of division of labor, which may be called the moving power of civilization, is being extended to all branches of science, industry, and art.

While formerly the greatest mental energies strove at universal knowledge, and that knowledge was confined to the few, now they are directed to specialties, and in these again even to the minutest points; but the knowledge acquired becomes at once the property of the community at large.

"It is true that discovery was formerly wrapped in secrecy; but the advancement of the present day demands that, no sooner is a discovery or invention made, than it is improved upon and surpassed by competing efforts. By an exhibition such as we propose, the products of all quarters of the globe are placed at our disposal; and we have only to choose which is the cheapest and best for our purposes, and the powers of production are intrusted to the stimulus of competition and capital. So man is approaching a more complete fulfilment of that great and sacred mission which he has to perform in the world.

"His reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs his creation, and, by making these laws his standard of action, to conquer nature to his use, himself a divine instrument. Science discovers these laws of power, motion, and transformation: industry applies them to the raw material. . . . Art teaches the immutable laws of beauty and sympathy, and gives to production forms in accordance with them. The proposed exhibition of 1851 is to give us a true and living picture of the point of development at which the whole of mankind has arrived in this great task, and a new starting-point from which all nations will be able to direct their further exertions. I confidently hope the first impression which the view of the vast collection will produce upon the spectator will be that of deep thankfulness to the Almighty for the blessings which he has bestowed upon us, and the second the conviction that these blessings can only be realized in proportion to the help which we are prepared to render to each other by peace, love, and ready assistance, not only between individuals, but between the nations of the earth."

Are these not noble words,—sentiments well worth a half-century's, yes, a whole century's struggle on the part of the nations of the earth in order to their realization?

An English writer on this subject says that it is clear no other individual than Prince Albert possessed that combination of advantages and faculties essential to a realization of this great conception. Perception, judgment, energy, tact, knowledge, enthusiasm, caution, power, and position, with courage and benevolence, were all essential to carry into practice this beneficent work. Will it pay? became the question; and in the emergency a man of financial influence, Mr. Munday, was found to say he believed it would. As proof of his faith, he was willing to advance twenty thousand pounds, to be paid out of the profits. Except for this, the work would hardly have gone on.

So it came about that Great Britain offered a hospitable invitation to all the nations of the world in 1851 to collect and display the choicest fruits of their industry in her capital. And the invitation was accepted by every civilized people, because the interests of guest and host were felt to be reciprocal. The commissioners received permission to use a site of upwards of eighteen acres in Hyde Park; and bids were sent out all over the world for plans for a building suitable for the occasion.

A few years ago a party of naturalists proceeding in a boat up some unexplored river in South America came upon a floral specimen which filled them with amazement and delight. They beheld peacefully floating upon the waters a lily of such gigantic proportions that its petals could not be embraced by the outstretched arms, and whose boat-like leaves were able to support the full weight of a man. Extraordinary as this discovery was considered at the time, no one could have imagined the train of events to which it was destined to give rise. No one would have dreamed that the sudden surprisal of this flower in its native wilds, where for thousands of years it had bloomed unseen by man, would be the cause of a new and original order of architecture. Yet so it was. When the Victoria Regia lily was removed to the princely grounds of Chatsworth in England, it was found necessary to build a conservatory purposely for its accommodation. This conservatory was constructed by Mr. Joseph Paxton of glass and iron, the first of the kind ever erected.

"This little house of glass was the first-fruits of that mother thought which reared

the gleaming arch and stretched the vast arcades upon the emerald sod in Hyde Park, and which has been filling all the important capitals of Europe and America during the last half-century with palaces of crystal, such as reflect in a magic globe the mind of thoughtful England, tasteful France, dreaming Germany, and ambitious America.

"Strange thought,—a gardener tending lovingly upon a flower, suddenly rears a marvellous palace beneath a wondering nation's eyes, and rises up a belted knight beneath his sovereign lady's hand. If such a thing had happened in the old days, it might have been sung that the spirit of beauty in the flower had thus rewarded the gardener for his watchfulness."

The general plan of the Crystal Palace, erected after the plan of Mr. Paxton, was that of a parallelogram, 1,848 feet long by 408 feet wide, with a projection on the north side 936 feet long. The exhibition had four great departments: 1st, raw material; 2d, machinery; 3d, manufacturers; 4th, fine arts. These were subdivided into thirty classes, and this arrangement has been usually followed in the great exhibitions since held. The exhibition was opened on the 1st of May, 1851, by Queen Victoria in person, and was closed October 11, following.

There were 17,000 exhibitors, over 6,000,000 visitors, and the receipts above the expenditures were £213,305.

In this exhibition of 1851 the leading conception was that of a display of the industry of all nations. It was not a full realization of Prince Albert's idea, but was a grand beginning. A writer of the time says the whole affair was the sublime of the Bazaar. The price of admission on the first day was one pound; on the fourth day, five shillings; on Mondays, Tuesdays, and Thursdays, one shilling; on Fridays, two shillings; on Saturdays, five shillings.

All classes of people were jubilant at the success of the great enterprise. The wind had not blown over their beautiful palace. Thieves did not break through and steal their treasures. The elms even of the park were not destroyed. Above all else the Exhibition had paid.

The marvellous palace of art in which the first World's Fair was held was removed, when the fair was over, to Sydenham, a beautiful hillside in Surrey, eight miles or so distant from London, in the lap of some of the finest rural scenery of England. The first column of the new palace, as it was re-erected in Sydenham, was raised in 1852, the inscription on which will tell its tale to future ages when the tooth of time shall have brought this noble fabric itself to the ground: —

"This column,
The first support of the
Crystal Palace,
A building of purely
English architecture,
Dedicated to the recreation and instruction of
the million,
Was erected on the 5th day of August, 1852.

"The original structure, of which this column forms a part, was built after the design of Sir Joseph Paxton, and stood in Hyde Park, where it received the contributions of all nations, in the year of our Lord 1851.

"I, your glass, will modestly discover to yourself
That of yourself which you know not of."

Palaces of surpassing magnificence have been raised by former ages. We have all read of the hanging gardens of Babylon, the colossal palace temples of Egypt, and the gorgeous structures of Nineveh. Some of us have seen the scattered fragments of Nero's golden palace on the Palatine Hill, and the other vast ruins which still speak so eloquently of the grandeur of Imperial Rome. But what were all these palaces, and how were they constructed? They were raised by the spoils of captive nations to gratify the caprice or vanity of some solitary despot. To our age has been reserved the privilege of rearing a palace to the people, acting as humble instruments of that beneficent Providence which is guiding the race along the path of peaceful progress.

In the middle of the fourteenth century Chaucer wrote: —

"As I slept, I dreamed I was
Within a temple made of glass,
In which there was more images
Of gold standing in sundry stages,
In more rich tabernacles;
And with jewels more pinnacles,
And more curious portraitures,
And quaint maniere of figures
Of gold work than I saw ever.

There saw I on either side,
Straight down to the door wide,
From the dias many a pillar,
That shone out full clear.

"Then 'gain I looked about, I see
That there came entering in the hall
A right great company withal,
And that of sundry regions;
Of all kinds of conditions
That dwell on earth beneath the moon,
Poor and rich.
Such a great congregation
Of folks as I saw roam about,
Some within and some without,
Was never seen, and shall be no more."

Was not this prophetic dream of the poet realized in the middle of the nineteenth century?

It was not strange that the remarkable success of the great exhibition of 1851 should stimulate the planning of similar projects in various countries.

In 1855 was held the first great Paris International Exhibition, which was opened by the emperor of the French on the 17th of May. The main building was of stone, brick, and glass, eight hundred feet long by three hundred feet wide.

This exhibition brought together a collection of specimens of work in the industrial and fine arts such as had never before been seen.

While the London Exhibition had been chiefly a display of manufactured goods, the distinguishing feature of that of Paris was its collection of the works of living artists. It was closed on the 15th of November, when medals were distributed to twelve thousand exhibitors.

In 1862 the second British International Exhibition was held in London, in an immense brick structure adjoining the gardens of the Horticultural Society at South Kensington. The building consisted of two vast domes of glass, 250 feet high and 60 feet in diameter,—larger than the dome of St. Peter's—connected by a nave 800 feet long, 100 feet high, and 83 feet wide, with a closed roof lighted by a range of windows after the manner of a Gothic cathedral. These buildings occupied 16 acres; but in addition there were two annexes, which covered 7½ acres. The ceremonial with which this exhibition was inaugurated was the most imposing public pageant which had been seen in Britain for many years. The number of exhibitors in the industrial division was 26,348, besides 2,305 in art, making in all 28,653. The fine arts collection was very extensive, comprising 901 pieces of sculpture, 1,275 engravings, 983 architectural designs, and 3,370 paintings.

In 1867 another great International Exhibition was opened in Paris, in an immense oval building, covering 37 acres; and the total number of exhibitors was 42,000. It was designed to bring into notice all the resources which industry can create for satisfying the wants of mankind; and it was divided primarily into groups corresponding with the leading needs of the human family. A great feature was the display of actual examples of the styles of domestic and palatial architecture of most countries, even to the exhibition of the tents of some of the nomad tribes.

In May, 1873, an International Exhibition was opened in the Imperial Park at Vienna. The building was of enormous size, covering 40 acres. The principal part of the edifice was a grand nave, nearly 1,000 yards long, in the midst of which rose a vast rotunda of great height. In this part of the building national trophies were exhibited, and presented an appearance of surpassing grandeur. An immense number of prizes were awarded, and the awards were shared by nearly every nation of the world. It was closed in November, and was not a success financially. The building has been converted into a national museum.

In 1876, after five years of preparation, the great International Exhibition of America,—a Centennial Celebration of the Declaration of Independence—was opened at Fairmount Park, Philadelphia, on the 10th of May. The main building was in the form of a parallelogram, 1,880 feet in length and 464 feet wide. Its central span, in which was situated the grand avenue, was 1,832 feet long by 120 feet wide, being the longest of such a width ever introduced into an exhibition building. The greater part of the structure was one story, of 70 feet in height. In the centre were four square towers, 120 feet high. The framework was of iron, filled in with glass and wood. It covered 20.02 acres. With the other buildings attached to the Exhibition 60 acres were covered. Besides the main building there were Machinery Hall, Horticultural Hall,—built in

Moorish style,—Agricultural Hall, and Memorial Hall, or the Art Gallery. The government buildings covered about 2 acres. In these the functions of government in times of peace and times of war were illustrated.

Besides these there were the Woman's Pavilion, the Judges' Hall, a Swedish schoolhouse, a timber-framed building somewhat in the style of the sixteenth century, which formed the headquarters of the British commission. The total number of buildings within the enclosure was 160, and their cost was $1,600,000. The number of exhibitors was 60,000, derived from 37 nations, this being a threefold increase since 1851. The promenades in the main building were 25 miles in length.

Of these great exhibitions, that of Paris in 1867 had the greatest number of visitors, 10,200,000; Philadelphia, the greatest number of exhibitors, 60,000, with 9,000,000 visitors. There was only one of these exhibitions at which the receipts exceeded the expenditure; and that was the first, in 1851.

All of these exhibitions were again excelled by the magnificence of the last Paris Exhibition in 1889.

But this in its turn is far surpassed by the great Columbian Exposition at Chicago. There has never been so much time and money spent in preparing for an exhibition as in the case of this one. Every department of art, industry, education, literature, mechanical and electrical science, agriculture and horticulture, will be seen in its highest perfections. A unique and important feature is that of the World's Congresses, which are bringing together and giving to the world the very best thoughts on every subject that interests and benefits mankind. Even the world's religions are to find generous representation here. Jew and Gentile, Mohammedan and Pagan, Orthodox and Heretic, Liberal and Spiritualist, every known sect and denomination, will meet on common ground for friendly discussion of the moral and spiritual interests of the human race. This is a vast advance over anything the world has seen before.

Mary Motley.

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A radical is a liberal in earnest.— *Gladstone.*

COL. INGERSOLL AND THE RELIGIOUS PROBLEMS OF TO-DAY.

III.

Col. Ingersoll rejects *the divinity of Jesus Christ.* But he says: "For the man Christ—for the man who, in the darkness, cried out, 'My God, why hast thou forsaken me?'—for that man I have the greatest possible respect. To that great and serene peasant of Palestine I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. Back of the theological mask, and in spite of the interpolations of the New Testament, I see a great and genuine man." A man who can wring from a sceptic like Col. Ingersoll such a tribute as that certainly deserves it. Ideas of the relation of Jesus to God are rapidly changing, even among orthodox theologians. They are accepting the immanence of God in nature, and they see the impossibility of believing that the Infinite Power which throbs through every atom of this great universe should have been completely embodied in human form. They are studying the New Testament critically, and are comparing it with other sacred books; and they are beginning to see that Jesus was deified after his death by his disciples, as Buddha was deified by his followers. They are learning to doubt the infallibility of the New Testament writers, and so they are beginning to reconstruct their idea of Jesus and his relation to the Being he called God. At most, they hold that Jesus was filled full of the Divine Spirit,—as a bay is filled with the waters of the ocean. All that is in the bay is ocean, but not all the ocean is in the bay. So, we are told, all that was in Jesus was God, but not all God was in Jesus. Other theologians are leaving such speculations altogether on one side, and are arguing that Jesus was the greatest religious teacher of history, and as such we should accept him as our guide in morals and religion. Such tributes as that which Col. Ingersoll pays Jesus strengthen our conviction that he is worthy of our reverence and imitation.

Col. Ingersoll has rendered religion another good service by showing that *belief is not necessary to salvation.* He rightly insists that belief is the product of evidence; and, as different minds are differently constituted,

what is sufficient evidence to one man is not sufficient evidence to another. When a proposition is submitted to our judgment, we demand evidence to prove it. If the evidence adduced appears sufficient, we cannot help believing it; but, if it appears insufficient, we cannot help disbelieving it, and what we cannot help doing deserves neither reward nor punishment. If this simple fact were fully grasped and believed, people would no longer insist that faith in theological dogmas is necessary to salvation. Faith in goodness—in moral laws—is doubtless necessary to moral conduct. But faith in theological propositions is by no means necessary to moral conduct, as is proven every day; for many of the most orthodox Christians are the greatest scoundrels, while many sceptics are the truest saints. Mr. Ingersoll, therefore, has done good service by insisting that faith in the deityship of Jesus or in his "vicarious atonement" is not necessary to salvation. Character alone can save a man from punishment, and faith in the inevitableness of retribution can alone prevent a man from committing sin. It is important, of course, to have correct beliefs on all subjects, if that be possible; for false faith is degrading. And it is important to have true ideas of Jesus; but, if a man does justly, loves mercy, and walks humbly before his God and fellow-men, he will not be condemned to hell by that God.

Finally, Col. Ingersoll rejects *the inspiration of the Bible*. He says: the "science" of the Scriptures must be given up; much of their moral teaching is low and degrading; their histories contain many errors; their theology is largely false; their miracles are myths. "What, then, is left?" he asks; and he answers: "Everything in the Bible that is true is left: it still remains, and is of value. It cannot be said too often that the truth needs no inspiration. Neither can it be said too often that inspiration cannot help falsehood. Every good and noble sentiment uttered in the Bible is still good and noble. Every fact remains. All that is good in the Sermon on the Mount is retained. The Lord's Prayer is not affected. The grandeur of self-denial, the nobility of forgiveness, and the ineffable splendor of mercy are with us still. And, besides, there remains the great hope of the human race. What is lost? All the mistakes, all the falsehoods, all the absurdities, all the cruelties, and all the curses contained in the Scriptures. We have almost lost the 'hope' of eternal pain, the 'consolation' of perdition; and in time we shall lose the frightful shadow that has fallen upon so many hearts, that has darkened so many lives." I doubt if Rev. Dr. Briggs would require Col. Ingersoll to believe more than that about the Scriptures, in order to receive him as a candidate for the ministry in the Union Theological Seminary. Certainly, the wisest and most learned theologians and students of the Scriptures are studying them as they do other books, and are pointing out their errors as well as their truths. They are considered simply the record of the growth of religion in Israel, and not the only and infallible Word of God; and, if this fact had been recognized by Luther and the other reformers, and all Protestants, such sceptics as Col. Ingersoll would not be so numerous.

I have written the above, not with any idea of refuting Col. Ingersoll's views, but for the purpose of showing that they barely touch the fringe of the religious faith of many thousands of intelligent and well-educated people, and that Agnosticism need not seriously disturb those who are capable of distinguishing the essential from the unessential in the Bible and religion. While Col. Ingersoll does incidentally attack the doctrine of God and the soul's existence and immortality, yet the chief force of his attack is delivered against a superstitious theology which would in time fall to pieces of itself. Col. Ingersoll yearns for a happy immortality and a good God as earnestly as other people do; and, so far from destroying our faith in these great articles of religion, he rather strengthens it.

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*APOCRYPHAL AND OTHER BOOKS EXCLUDED FROM OUR BIBLE CANON.**

It is interesting and natural to inquire, Why does the Bible contain just the particular books it does contain, and no others? Were not others produced by the Jewish

* This article is essentially Chap. XV. of Mr. Sunderland's new book on "The Origin and Growth of the Bible."

people during the thousand years of the Bible's growth? And, if so, why do we have none of them in our sacred volume?

Old Testament Lost Books.— We find, on examination, that no fewer than sixteen books are wanting from the Old Testament which seemingly ought to be there, at least which are referred to in various places in the Bible as if they were equally authoritative with books which are included in the canon. So far as we know, all of these sixteen books, with one exception, are lost. Their names are as follows: —

1. The Book of the Wars of the Lord (referred to in Num. xxi. 14).
2. The Book of Jasher (Josh. x. 13 and 2 Sam. i. 18).
3. The Book of the Manner of the Kingdom, written by Samuel (1 Sam. x. 25).
4. The Books of Nathan and Gad concerning King David (1 Chron. xxix. 29).
5. The Book of the Acts of Solomon (1 Kings xi. 41).
6. The Prophecy of Enoch* (referred to in Jude 14, 15).
7. The Books of Nathan, Ahijah, and Iddo concerning King Solomon (2 Chron. ix. 29).
8. Solomon's Songs, Parables, and Treatises on Natural History (1 Kings iv. 32, *seq.*).
9. The Book of Shemaiah concerning King Rehoboam (2 Chron. xii. 15).
10. The Book of Jehu concerning Jehoshaphat (2 Chron. xx. 34).
11. The Book of Isaiah concerning King Uzziah (2 Chron. xxvi. 22).
12. The Words of the Seers to King Manasseh (2 Chron. xxxiii. 18, 19).
13. The Book of Lamentations over King Josiah (2 Chron. xxxv. 25).
14. The Volume of Jeremiah burned by Jehudi (Jer. xxxvi. 2, 6, 23).
15. The Chronicles of the Kings of Judah (mentioned repeatedly in Kings).
16. The Chronicles of the Kings of Israel (mentioned repeatedly in Kings).

Why were these books allowed to perish? Why were they left out from the Old Testament? If Scripture writers themselves referred to them as of equal authority with their own writings, how can a line be drawn between them and genuine Scripture? Indeed, what is it that constitutes genuine Scripture?

But these sixteen books are not all that we get traces of.

Extant Books.—A second list of eighteen writings, now extant, generally known as the Old Testament "pseudepigraphal" books, must also be noticed. I give their names, together with the language in which each is preserved: —

1. The History of Antiochus Epiphanes (Hebrew).
2. The History of Asenath, Joseph's wife (Latin).
3. The Epistle of Baruch (Latin).
4. The Book of Elias the Prophet.
5. The Book of Enoch (Ethiopic and Greek).*
6. The Third Book of Esdras (Greek and Latin).
7. The Fourth Book of Esdras (Latin, Arabic, and Ethiopic).
8. The Ascension of Isaiah (Ethiopic).
9. The Book of Jasher (Hebrew).
10. The Book of Jezirah, or Creation (Hebrew).
11 and 12. The Third and Fourth Books of Maccabees (Greek).
13. The Fifth Book of Maccabees (Arabic and Syriac).
14. The Assumption of Moses.
15. The Preaching of Noah to the Antediluvians, according to the Sibylline Oracles.
16. The Testament of the Twelve Patriarchs (Greek).
17. The Psalter of Solomon (Greek).
18. The Book of Zohar, or Light (Hebrew).

According to our standards to-day, the value of these books is not great. Some of them, however, we know exerted a good deal of influence upon early Christian thought, and were held in high esteem even by scholars like Origen.

The Old Testament Apocrypha.—Of much higher value is a third list, of fourteen books, known as the Old Testament Apocrypha. These are:—

1. 1. Esdras.
2. 2. Esdras.
3. Tobit.
4. Judith.
5. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor the Chaldee.
6. The Wisdom of Solomon.
7. Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach.
8. Baruch.
9. The Song of the Three Holy Children.

* This is very likely the same as the Book of Enoch mentioned later, under "Extant Books."

* All of this book except a few fragments was lost until the year 1773, when it was discovered entire in Ethiopia. It has very recently been discovered in Greek, in connection with fragments of the apocryphal "Gospel of Peter" and "Apocalypse of Peter."

10. The History of Susanna.
11. The History of the Destruction of Bel and the Dragon.
12. The Prayer of Manasseh, King of Judah.
13. 1. Maccabees.
14. 2. Maccabees.

These Old Testament apocryphal books are all extant, and are more or less familiar to the public. They are found in the Septuagint, the translation of the Old Testament into Greek, made a century or two before Christ.* The Roman Catholic Church claims that they are true Scripture, and prints them as a part of her Bible. Protestants, however, take the responsibility of casting them out; though now and then a Protestant Bible (generally a large one for family or pulpit use) falls into our hands which contains them. Whether these fourteen apocryphal books ought to be in the Bible or not is a question upon which scholars have never been agreed, and upon which the Christian world to-day is about evenly divided. That some of them are superior not only as literature, but in respect to their moral and religious teachings, to several of the books that are now in the Bible, is certain. For example, no unprejudiced mind can hesitate for a moment to place the religious value of the apocryphal Wisdom of Solomon or Ecclesiasticus above that of the canonical Esther or Ecclesiastes.

Scriptures outside of the New Testament Canon.—Passing now from the Old Testament to the New, what do we find? Are the books that appear in our New Testament canon all that were written in connection with the origin of the Christian movement? Or, if others were written, how many others? And was there any clear line by which the two classes were separated?

The number of New Testament apocryphal books or fragments that we know to have existed during the early centuries is very large. The names of not fewer than one hundred and nine such works (forty-one extant and sixty-eight lost) are in our possession.

The Forty-one Extant Books.—A translation into English of the whole or a part of the forty-one New Testament apocryphal writings that are extant is often seen printed in a volume, and circulated under the title of the New Testament Apocrypha. A partial list of these writings (with the languages in which they are preserved) is as follows:—

The Protevangelium of James (Greek and Latin).
The Gospel of Thomas (Greek and Latin).
The Gospel of the Infancy (Arabic and Latin).
The Gospel of Nicodemus (Greek and Latin).
The Narrative of Joseph of Arimathæa (Greek).
The Acts of Pilate (Greek and Latin).
The General Epistle of Barnabas (Greek).
The First and Second Epistles of Clement (Greek).
The Apostolic Constitutions (Greek, Ethiopic, and Coptic).
The First and Second Books of Hermas (Greek and Latin).

The Sixty-eight Lost Books.—We have knowledge of these lost writings through quotations from them, or references to them, found in Christian authors of the first four centuries. The names of a few of these, with the writers who mention them, are as follows:—

The Acts of Andrew (mentioned by Eusebius, Epiphanius, and Gelasius).
The Gospel according to the Twelve Apostles (Origen, Ambrose, and Jerome).
The Gospel of Barnabas (Gelasius).
The Gospel of Basilides (Origen, Ambrose, and Jerome).
The Gospel according to the Egyptians (Origen, Jerome, Epiphanius, and Clement of Alexandria).
The Gospel according to the Hebrews (Hegesippus, Eusebius, Origen, Jerome, and Clement of Alexandria).
The Gospel of Matthias (Origen, Ambrose, Eusebius, and Jerome).
The Preaching of Peter (Clement of Alexandria, Eusebius, Jerome, *et al.*).
The Acts of John (Eusebius, Athanasius, Augustine).
The Gospel of Peter (Eusebius, Tertullian, Origen, Jerome).
The Revelation of Peter (Clement of Alexandria, Eusebius, Jerome, *et al.*).*

These one hundred and nine apocryphal books (lost and extant) may be divided into two classes. One class consists of works that have never been regarded as inspired by any sect or part of the Christian Church.

*The early Christians used them as true Scripture. Says Emil Schürer, "The Church of the first three centuries made no essential difference between the writings of the Hebrew canon and the so-called Apocrypha."

*Fragments of this work and the preceding, in Greek, have very recently been discovered, in connection with a Greek MS. of the Book of Enoch.

These were generally written late, in most cases after the second century. The other class consists of books which were looked upon by larger or smaller groups of churches and religious teachers as inspired, and were employed by them as sacred Scripture. Many of these date at least as far back as the second century; that is to say, nearly or quite as early as a number of the books which are included in our New Testament canon. Many of them, too, were read extensively in the churches for two or three centuries, and were looked upon by elders, bishops, and eminent Church Fathers as inspired. In a preceding chapter I have mentioned at least three Gospels which were thus widely employed as Scripture among the early churches; namely, the Gospel according to the Hebrews (called also the Gospel of the Ebionites or of the Nazarenes), the Gospel of the Egyptians, and the Gospel of the Lord (or Marcion's Gospel). But not one of these has a place to-day in our Christian Scriptures, though they probably date earlier than most, if not all, of our present New Testament Gospels. Other writings were held in equally high esteem. The First Epistle of Clement was among the number. This Epistle was read in many churches: it is quoted in the same manner as Scriptures by Irenæus, and it is found in the *Codex Alexandrinus*. The Shepherd of Hermas was also read in the churches very generally: it is mentioned as inspired by Irenæus, Clement of Alexandria, and Origen, and it is found in the *Codex Sinaiticus*. Similar respect was paid to the Epistles of Polycarp and Barnabas, the Apostolic Canons, the Apostolic Constitutions; and various liturgies ascribed to Saint Peter, Saint Mark, etc. (published by Fabricius in his *Codex Apocryphus Novi Testamenti*), are considered by such scholars as Whiston and Grabe as of equal authority with any of the genuine apostolic compositions.*

Now, why have all these books been left out of our New Testament? Who was authorized to omit them? If the clear stamp of the Divine was upon the books which found a place in the canon, but not upon these, it seems strange that so many churches and eminent Christian teachers were unable to distinguish the difference. Is it said that these were omitted because they were not written by apostles? Some of our New Testament books also were not written by apostles. Is it said they were left out because they were seen to be wanting in religious value? This test would doubtless exclude some, but it would hardly shut out others. In ethical and spiritual quality the excluded Marcion's Gospel or Shepherd of Hermas is certainly superior to the included Epistle of Jude or even the Revelation.

Here, then, is the answer that we find to our question, Are the writings which we have bound together in our Old and New Testaments all that were produced by the Jewish people during the thousand years of the Bible's growth? We find coming into existence, side by side with the groups of books which form both of our Testaments, other groups which have been left outside. Nor does there appear any clear line of division between those excluded and those included. If the non-canonical books came into existence naturally, so did the canonical. If the non-canonical books do not claim to be miraculously inspired, the same is true of most, if not all, of the canonical. If, when the non-canonical books were written, they were not regarded as sacred Scripture, it is also true that, when the canonical books were written, they were generally not regarded as sacred Scripture: the idea of their sacredness grew up later, and in most cases much later. Nor is the ethical or the religious test one that is more than in part applicable, for the superior ethics and the superior religion are sometimes on the side of the non-canonical or excluded books.

J. T. SUNDERLAND.

*See Whiston's "Primitive Christianity" and Grabe's "Spicilegium." On the apocryphal and pseudepigraphal literature connected with the Old and New Testaments, see articles "Apocrypha" and "Apocalyptic Literature" in the Encyclopædia Britannica; "Apocrypha" in McClintock and Strong's Cyclopædia; "Apocrypha" and "Pseudepigrapha" in the Schaff-Herzog Encyclopædia; Bissell's "The Apocrypha of the Old Testament"; Fabricius' "Codex Pseudepigraphus Veteris Testamenti" and "Codex Apocryphus Novi Testamenti"; Tischendorf's "Acta Apostolorum Apocrypha" and "Evangelia Apocrypha"; translations of New Testament Apocrypha into English, by B. Harris Cowper and by Walker, in the "Ante-Nicene Library."

Do what you must, not from outward force, but inward fervor. The true life is to live, not according to your necessities, but according to your aspirations. The divine word is not nearly so hard to understand as the human words that are written in explanation of it.

JAMES MARTINEAU AT EIGHTY-EIGHT.

In the corner of a pew, in the left-hand gallery of Bedford Chapel, Bloomsbury, there sits every Sunday morning a white-haired old man, tall, and spare of frame, with a serene face, full of thought and spirituality. It is Dr. Martineau, the grand old man of liberal religion; a man as great in his sphere as Mr. Gladstone in his. His own eloquent pulpit days over, he now takes his place, whenever resident in London, among the hearers of Rev. Stopford Brooke, and is the most interesting figure among an interesting concourse of people. Sitting with folded arms and bent head, or leaning forward, his arm resting on the pew door and his hand held to his ear, he listens with close attention to Mr. Brooke's high and beautiful utterances, sometimes gently nodding his head in acquiescence or approbation. If one knows anything of the life and history of these two men, the noble preacher and his venerable hearer, it is well worth while to be at Bedford Chapel on Sunday mornings, if only for the sake of being in their presence for a while. It greatly touches the heart and imagination to glance from the fine, inspired face of the poet in the pulpit to the aged, thought-filled face of the philosopher in the pew, and to remember all that both have given to the world by voice and pen, their sacrifices for truth, their fight for liberty of conscience, and their lofty lives.

To-day (April 21) Dr. Martineau completes his eighty-eighth year. He was born at Norwich, April 21, 1805, and is a descendant of a Huguenot family which settled in England in the seventeenth century. For two years he was a pupil of Dr. Lant Carpenter, of Bristol, who also taught his celebrated sister, Harriet Martineau. At the age of eighteen he entered as a divinity student at Manchester New College, the college which, then established at York, afterwards in London, and now at Oxford, maintains "the principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines," and of which he himself afterward became the president. In 1829 he became junior minister of Eustace Street Presbyterian Meeting-house, Dublin. His refusal on conscientious grounds, to accept the usual annual allowance made to Presbyterian ministers by the crown, and which fell to him on the death of his senior colleague, forced him in 1833 to resign his position, and to leave Ireland. He came to England, and was welcomed by the English Presbyterians, who recognized his honor and courage as well as his intellect and genius. He became minister of Paradise Chapel, Liverpool. In 1836 he published his "Rationale of Religious Inquiry." In 1840 he was appointed Professor of Mental and Moral Philosophy and Political Economy at Manchester New College. In 1848-49 his congregation built a new church in Hope Street, Liverpool; and there he preached and lectured for eight years longer. When Manchester New College was removed to London, Dr. Martineau followed, 1857, and shortly afterward became minister of Little Portland Street Chapel. He was proposed for the Professorship of Philosophy of Mind and Logic at University College, and lost the appointment only by a casting vote. In 1872 the University of Harvard (U.S.) bestowed on him the degree of LL.D., Leyden in 1875 that of D.D.

Since then he has been sending out into the world, in book form, the fruits of his great philosophic intellect and of his rich spiritual insight and experience, and it would be difficult to find among contemporary writers a literary style of such nobility and splendor, and of such perfection of finish, as Dr. Martineau's. His chief published works are "Hours of Thought on Sacred Things," "Endeavors after the Christian Life," "Types of Ethical Theory," "A Study of Religion," "The Seat of Authority in Religion."

Those who were present at the opening ceremony of University Hall in 1890 will always remember Dr. Martineau's presence there, and his quiet, impressive speech, delivered in the wonderful voice upon whose strength and musicalness age has had so little effect. In 1891 he gave a course of Sunday afternoon lectures at the new settlement on the Gospel of St. Luke. Just lately his pen has been used in protest against the attempt to introduce dogmatic religious teaching into the Board Schools; and the memorial prepared by him for the purpose of being sent to the clerk of the School Board was signed by many eminent men and

women, differing widely in many respects one from the other, but at one in their upholding of the right of religious liberty.

Dr. Martineau, like Mr. Brooke, occupies an isolated position in the theological world. He does not identify himself with any theological sect or organization, although in the simple and limited sense of the word, a believer in one God, he is of course a Unitarian. His influence on the liberal religious thought of our time, both through the great number of students who have passed through his college and through his writings, is incalculable, and is far from being confined to England alone.—*The London Christian Life.*

Man being such as he is, many a one with much reason may now be sad, with much more reason may now be glad. Sad, with the principle in him of unlimited evolutionary advancement, that in the school of life he has been such a truant. Glad that he is not owner and proprietor of himself,—glad when it is considered that, by an infinite necessity, he is the Lord's truant, the Lord's laggard, to be quickened in the way that leads toward the perfect man. God be praised. W. M. Bicknell.

TRIALS OF HERETICS TO-DAY AND FORMERLY.

The Church of the past accepted Christ by piecemeal. The superstitious centuries kept him busy performing miracles. The sacrificial ages that came fresh from the altars upon which animals had always been bleeding saw in the Nazarene only the greatest of all victims. The Roman Church and the Calvinistic Church of the sixteenth and seventeenth centuries were full of this idea of a sacrifice. The moral, richer picture had not yet been hung upon the church walls. The Romanists and Calvinists did not live by their virtues, but by their external atonement. Christ would atone for any quantity of sins. The Romanists used to sell this atonement: the Protestants always gave it away. But neither party either sold or gave away any beautiful morality. To esteem highly one's personal virtues was to slight the merits of the slain Lamb. The more sins a man carried, the more valuable was the atonement. Luther was fond of saying that "man is saved by his faith in Christ, and, as a saved infant has no good personal works, so an adult soul need not have any morality." He says: "It is a mischievous thing that we miserable, sinful wretches will find fault with God's plan, and will cast our good works into his teeth, and think by them to be justified before him. God will not allow such work." The result of such an idea was that God was not insulted by much public morality. Those times were permeated all through and through by a strange absenteeism,—the habitual absence of the human virtues. Those were good years for the burning of men at the stake, because, as Christ had been put to death by enemies, it was easy for enemies of Christ to be put to death by Christians. The cross of Christ was not the emblem of a divine morality, but only of a salvation, a progress by means of blood.

The heretics of to-day are in no danger of physical harm. They can go home smiling to family and friends because the word "Christ" and the word "cross" imply a divine morality as sweet as the blossoms of June. Could we have before us now two perfect histories,—the one of the trial of Servetus, the other the recent trial of the American theological professor,—we should be able to compare at once the two ideals of Jesus Christ as they lie three hundred years apart.

The Geneva man was not a preacher, but only a physician, a naturalist, the best surgeon of that time; but he was fond of religious study. He wrote occasional articles that were not orthodox. Calvin said, "If that man ever comes to Geneva, he will never go out alive." He ventured into the little city, and was condemned by a general assembly, and was burned to death the next day. The burning took place on a hilltop, that no man, woman, or child might lack a good opportunity for seeing the sweet religious spectacle. As the fire grew hotter, the poor victim cried out at times, "O Jesus, son of God, have mercy on me." No doubt Heaven heard the prayer, but mercy had not yet taken up its abode upon earth. Human goodness did not dare flaunt itself in the face of God. "God would not allow it."

Recently, when the American heretic was being tried, he asked the great Presbyterian Assembly before which he was arraigned to excuse him on the ground of his being fatigued by the evidence and the

length of the speeches. So the Assembly, kindly forgetting its own weariness for similar causes, gave permission to the accused to go home; and from a comfortable sofa he read soon that he had been condemned, and that the Assembly had adjourned, not to a fire on a hilltop, but to meet next year in a popular summer resort, where there would be plenty of good food in the halls and free music in the open air! How much better it is to sit on wide porches and hear sweet music than to burn each other on a hilltop!

The contrast between the two pictures is all in favor of the later one, for it contains a kindness that is a credit to our age. It reveals the grand progress the Church has made in its estimate of man and his Master. She holds in her hand a cross, but it does not await new victims. It is wreathed with flowers. There is coming along rapidly the ideal of Christ as a perfect manhood. The cross of Christ stands for only one day of his history: his moral beauty stands for all his life, all his mind and soul. We may well wreathe the cross with flowers; for the two pieces of wood stand for a dark day on Mount Calvary, the flowers stand for all the blossoming years on earth and in heaven.

DAVID SWING.

Chicago.

LET US GUARD OUR HEARTS.

Heart failure, or want of heart,—a deficiency of vital warmth, a lack of love,— that is the weakest point in our modern society. What a vast increase of joy and satisfaction there would be in our homes, our social circles, and our churches, if all our brightness of intelligence kept company with richness of sympathy! We go through the motions with propriety and precision; we play at friendship, love, and worship; and I think there is a great deal of genuineness and kindness of intention. But there is also a great deal of the other thing,— of hollow, unmeaning form, of conventional decorum, which is wearisome because it means so little.

Why is it that we do not give ourselves to each other with more generous confidence and happy freedom? Is it because we have little to give?— because our hearts are dry and cold, and our affections paralyzed for want of exercise? Or are we restrained by natural reserve, or artificial prudence? I am not hinting at outward demonstrations or caresses; but we all know the difference between the low social temperature, which chills all expression, and the summer-like atmosphere of the soul, which calls out every beautiful blossom of sentiment, and which makes it easy to be our best and to speak our truest thoughts.

Why does humanity get forward so slowly? In the way of social reform and general progress, there are indeed large intellectual difficulties, problems of theory and method; but who believes these are the most serious obstacles to improvement? If our hearts were right,— if we really cared to be just more than we care to make money, or to win position, or to help our party,— if we really loved the highest Good with all our souls and our neighbor as an equal,— if the men who pay the wages and the men who do the work were all intent on the fair thing, so that self-interest did not blind either side to the rights and welfare of the other,— then would every public and social question advance rapidly toward peaceable settlement; for "the will makes the way." It is a word of divine counsel to all classes and to all nations, as to each one for his own private guidance: "Above all that thou guardest, guard thy heart; for out of it are the issues of life."

This subject comes very close to our highest spiritual possibilities. That inner heart, in which all rich human sympathies and fellowships should find a home, is also the seat and centre of divine activities; it is the temple of the Holy Spirit; it is the sanctuary of worship, and the abiding-place of faith and hope and love. If there is such a thing for us as communion with heaven,— that is, if man may indeed become gladly, restfully, conscious that he has something in common with God,— it must be because a heavenly quality lives and stirs within himself, because in his deepest being he lives and loves like an angel, because in the transparency of a pure heart, as in the mirror of a mountain lake, he sees reflected the infinite expanse which holds all the shining worlds above. If earth-born clouds darken that sky, if winds of passion ruffle that holy calm, so that to our disturbed consciousness there seems no longer to be a heaven or a God, is it not because we have failed to guard well the heart?

By all means, let us be rational, let us be scientific so far as we know how. But science has yet to reckon with some facts of human experience which lie deeper than the understanding,—facts as real as the rocks of the geologist or the stars of the astronomer, and which must therefore belong to the same cosmic order. One condition of clear intelligence is love of truth for its own sake: without love of truth, no thinking is safe or sane. But love of truth is a sentiment; its home is in the deep heart; it is the lord and leader of intellect. One condition of rational living is love of goodness: without love of goodness, reason itself wanders like a blind fool. But love of goodness is a sentiment; its home is in the deep heart; it is the reason why we have reason, for intelligence is not an end, but a means. Goodness, goodness like the holiness of God, that alone is the end. It must indeed be intelligent goodness. But, when we set intelligence in the first place, we are like fallen angels, who try to follow the rays of light in the wrong direction, and are led away from its source into outer darkness. Here is a word of John Ruskin: "If you resolve to do right, you will soon do wisely; but resolve only to do wisely, and you will never do right." "I know with my brain that God is good," says one, "but it brings no comfort to my aching heart." Alas! we have cultivated brain, but we have not cultivated heart. We do not know too much, but we love too little. How little we are helped by the *knowledge* of the truth till it takes possession of our feeling and our faith!

Some of you have heard James Freeman Clarke say, "In every man there is a door opening inward toward God." Is not that the door of the heart, the door of childlike trust and love and obedience? Through that door alone we may pass into heaven: through that door alone may heaven pass into us. Even if the door is closed, the gracious Spirit stands there and knocks, patiently waiting for us to open and welcome the divine Guest who brings our pardon and our peace, our health and blessedness. Who of us has not felt the soft inward tapping, the gentle, tender hint of truth and duty, of law and love? Oh, I see now what it must be to guard the heart! It is to be simply teachable and receptive: it is to keep our deeper nature open to the entrance of light and love and power. Then obstructions vanish of themselves. We need not keep up the hard, discouraging fight with sin; for the all-conquering "Christ formed within us" overcomes evil with good. We need not plead anxiously for anything. We have only to accept the generous gifts of the generous Giver, and keep accepting them forever. Our sanity and our safety, our prayer and worship, our service and our joy,—do we not find them all in making His will our own, by simply giving to Him the hearts He has given us?

CHARLES G. AMES.

Boston.

CHURCH SOCIABILITY.

What are the conditions and limitations of sociability within the church? The answer to this question will be simple enough if we can determine the aims and purposes for which the church exists. The prior question therefore is, What is the church? It is, first of all, the centre of religious worship for the community: it is the outward and organized expression of the spiritual life of mankind. The very building stands as a visible symbol of the consecration of all material things to the soul's ideal. It stands there as a tangible recognition and reminder of the claims of the spiritual and invisible, amid the materialism and selfishness of life. Merely as such, it is no waste of substance,—no, not even if it stood empty and idle, or resorted to only by the few. The box of precious ointment poured upon the feet of the Master seemed a waste of substance to the prosaic utilitarian who stood by. "Why," he asked, "was not the ointment sold for two hundred pence, and the proceeds given to the poor?" Why? Because there is something infinitely deeper and diviner in life than even philanthropy. Let us sell our churches, says the modern utilitarian critic of Christianity, and let us give ourselves wholly to philanthropies, and to the ameliorations of human conditions. Our utilitarian critic, like Judas, fails to recognize the real motive that underlies all true charities.

The highest philanthropies are those that have sprung up in the wake of and were prompted by the most spiritual religion. The great Founder of Christianity was him-

self the high priest of the ideal and spiritual. His soul was all ablaze with spiritual devotion. The invisible and ideal things were to him the deepest realities of life. It is written of him that he spent whole nights in the place of prayer. It was in such hours of high communion with the unseen that his soul gathered strength for the conflict with sin and wrong in the haunts of men.

If we let go our hold upon the infinite Power above us that makes for righteousness and redemption from evil, we shall soon find ourselves dragged down and swamped, and defeated in our social and moral endeavors to make this world better. The chief motive of the great Master in his efforts to help and save men was his undying faith in their spiritual worth. This faith grew up out of his own spiritual experiences, and was re-enforced and strengthened by his communion with the infinite Spirit of love and righteousness.

This deeper life of the spirit, this aspiration and communion, this faith of the soul in itself as the child of the eternal Father,—the quickening and the re-enforcing of this life and this faith,—is the primary thing for which the church stands. Whatever else it means, whatever else it aims to do, the sacred fire from this holy of holies must penetrate it, else it loses its mightiest significance, its divinest and most effective motive.

All the institutions and activities of the church must draw their inspiration from this ideal of the soul. Keeping this thought foremost, the church may be regarded as a sacred brotherhood,—an association for the co-operation of men and women who believe that all men are the children of God, in promoting the thought and conviction of it in others, and in making the divine brotherhood, based upon spiritual kinship, the most potent factor in shaping the lives of men in all their associations and relations to one another. The church aims at and strives for the enrichment and enlargement of life, that the soul may know its own worth and wealth; and, when true to its great mission, it provides means whereby every member may communicate whatever grace or talent he has received, for the benefit of all.

This ideal explains at once the conditions of what is called sociability within the church. The aim of the church is not the promotion of sociability. The assumption that it is so is the real cause of much of the spiritual barrenness, as well as of the heart-burning and offence that exist in many churches. There are hosts of people who become members of churches or congregations from motives that are largely, if not wholly, social. Such people are forever thinking about themselves, about the consideration and social attention that they think are due to them from those who are associated with them in the church. Frequently they care little or nothing about what doctrines are taught or what attitude the church to which they have allied themselves takes upon the great questions of philanthropy or reform. Their one central thought, always present, and always plaguing them, is the attitude of the people in the church toward them. They are always on the alert for indications of slight want of recognition on the part of somebody or other; and when they detect it, or think they detect it, they are loud in their complaints of the lack of sociability in the church.

What can we do to raise such people from this miserable condition? We must address them somewhat after this fashion. What is the talent that God has given to you? what can you do in any direction to make this world better? Is there any divine strength and joy in your soul? is there any sweetness and light in your life? If there is, people will soon find it out, both within the church and outside; and they will rally to you for the good you can do them, as the bees find out the nectar in the flowers. You can't be hid, either in the church or anywhere else. Come, and take hold of something. Lose your wretched self-consciousness and selfishness in the unselfish effort to do some good, and immediately the world will be transformed for you, and the church will be for you a divine opportunity to bring in the kingdom of divine joy and blessedness.

Your bright and trustful and hopeful attitude toward others will regulate their attitude toward you. All mean prejudices and ugly suspicions will vanish from your mind as if by magic.

Sociability within the church must be based upon and grow out of the co-operation of its members for the high ends for which it exists. Outside of this association, social fellowships and friendships will take

care of themselves, and will be governed by those numerous affinities by which people are drawn together in society. The church of God is a sort of social solvent by which all classes and conditions of people are fused together by the fire of a common spiritual life, of which all are the partakers, and a common divine purpose to bring in the kingdom of righteousness and love in the world. To the extent that men are the partakers of this life, and are fired by this high purpose, are they lifted above all trivial and selfish considerations. When life really means something to us, when we are deeply conscious of its divine purpose and worth, of its untold possibilities of good in endless directions, through our own loyal endeavor to achieve the good; when life becomes enlarged and deepened by a serious pursuit of some unselfish end,—whether it be the search after the truths and facts of God's great universe or an effort to make life for others sweeter and better through the channels of some special philanthropy, no matter in what way we get out of our wretched self-consciousness and selfishness,—when our minds and hearts are occupied in this way, we become absolutely indifferent as to whether this or the other person gives us social recognition, or invites us to their dances or card parties or what not. We have meat to eat that they know not of. All malice and envy and uncharitableness vanish completely from our lives, and we enter into the joy and peace and love of the Christ himself. Our minds, in this way, become to us an inner kingdom and a perennial fountain of gladness and strength. But if we are not strong within, strong in our own self-respect and high resolve, and in all the elements of noble manhood and womanhood, then no one can by any artificial means add to our happiness or make us one whit more contented than we are. Infinite resources are ours, untold possibilities of joy and satisfaction. All the moral and spiritual forces of the universe are waiting for us to lay hold of them, and co-operate with them, that we may be blessed and filled unto all the fulness of God.

W. H. Ramsay.

Manchester, N.H.

How much of the beauty and joy of life is made up of memories!

BOSTON ANNIVERSARIES.

Anniversary week unites in a delightful way the freedom in thought, manner, and circumstance of the irresponsible cosmopolite with the definite desire and purpose of the local patriot.

Nothing impresses one more than the marvellous, indeed extravagant, variety of thoughtful suggestion except the more than marvellous unanimity of intention.

What could be more charming? Everybody has his own special palace car, while we are all in a common vestibuled train. That the train is making rapid progress can most clearly be seen from the annual report of our tried and trusted engineer, which we print in another place.

In the cool, white sanctuary of the King's Chapel, in the beautiful early mornings, hymns of faith and hope and love were sung with united devotion. Great, uplifting words were strongly spoken. Prayers from unknown voices carried many spirits heavenward.

The first customary meeting, after the many friendly greetings that go on up and down the corridors and book-room at 25 Beacon Street, is the Ministerial Union in Channing Hall. This is expected to be something spicy to whet the appetite for the coming good things. Prof. W. M. Salter failed not with pepper and salt. He gave a keen relish to all who heard his critical, suggestive paper on "Does Evolution explain all?" Prof. Salter was over-generously undogmatic: he would not assume anything, not even an opinion; but the painful suspense he created by his exhibition of the yawning gaps in creation, was much more than overbalanced by the glorious possibilities enshrined in that "supreme reality" of which he gave some poetic, if timorous, hints. A reception to visiting ministers was given under the joint hospitality of Dr. E. E. Hale and Rev. Minot J. Savage, at which a paper by Rev. Joseph May, on "The Place of Jesus among Unitarians," was read and discussed. The usual well-known lines of thought on this subject were restated.

The regular annual meeting of the A. U. A. was held on Tuesday morning, May 30. This meeting was in the Arlington Street Church, owing to the recent

destruction by fire of the Tremont Temple. Arlington Street Church is thoroughly inconvenient for such a gathering; and the meeting was not so well attended as usual, partly on account of the day, it being Memorial Day. The business transacted was routine and without interest. The following officers were elected: president, Hon. George S. Hale; vice-presidents, Hon. George F. Hoar, Hon. John D. Long, Hon. Charles H. Bell, Hon. Dorman B. Eaton, Hon. Daniel L. Shorey, Hon. Horace Davis; secretary, Rev. Grindall Reynolds; assistant secretary, George W. Fox; treasurer, Arthur Lincoln; directors, Rev. Charles G. Ames, Rev. Minot J. Savage, Hon. Henry J. Hosmer, Mrs. Kate Gannett Wells, Mrs. Theodore C. Williams, Rev. Thomas L. Eliot.

The secretary's admirable report we print elsewhere and refer to editorially. The bright feature of the morning was a racy account given by Rev. John W. Chadwick of his recent Western tour. Mr. Chadwick expressed the utmost satisfaction with the work being accomplished, and concluded by saying: "The general result is such as to entirely justify the expense of money, time, and thought and love and care upon the ample field. Let us take heart of grace to carry on the work so well begun, until, if any swarming city of those mighty lands or any lonely cabin on their mountains or their plains is without some knowledge of the glad tidings that we have had intrusted to our charge, it shall not be because you have not tried to quit yourselves like men."

Rev. Clay MacCauley presented the claims of Japan, drawing an effective picture of the cutting of the sod for the new Unitarian Hall in Tokyo.

The afternoon session was devoted to reports from the field. Rev. S. A. Eliot of Brooklyn, N.Y., Rev. Joseph Waite of Hartford, Conn., Rev. C. J. K. Jones of Louisville, Ken., and Rev. John E. Roberts of Kansas City, Mo., were the speakers.

The evening meeting was of a popular nature, and held in Music Hall. The president, Hon. G. S. Hale, Rev. E. E. Hale, Col. T. W. Higginson, Rev. George A. Thayer, and Rev. Robert Collyer were the speakers; and the subject considered was "The effect of the Civil War on the Religious life of America."

On Wednesday morning the Berry Street Conference attracted the ministers to hear the pure, sweet story of his life in the ministry, given by Robert Collyer.

During the day there were meetings of many important auxiliary organizations and societies.

The meeting of most public interest in the afternoon was the Children's Mission. This was the forty-fourth anniversary. A brief report of the year's work was given, and eloquent and inspiring speeches were made by Rev. Messrs. Collyer and Cuckson and Mrs. Chant.

The Younger Ministers' Association had a lunch at "The Bellevue," at which fifty members sat down. Rev. George C. Cressey of Salem presided.

On Wednesday evening an immense crowd attended the twenty-fifth anniversary of the Young Men's Christian Union. Many could not get in. It was a beautiful and impressive occasion; and, when Dr. Oliver Wendell Holmes rose on the platform to read an original poem written for the event, a storm of applause greeted him that was many minutes in subsiding. Every one felt how great a debt of gratitude is owed to President Baldwin, by whose unwearying care the Union has become the great institution it is.

The meeting of chief interest on Thursday was the Sunday School Society's in King's Chapel. The president, Rev. E. A. Horton, reviewed the year's achievements. All the speaking was inspiring, and full of earnest interest in the great object of the society.

Naturally, the most delightful event of the week was the social reunion on Thursday evening in Music Hall, when the laymen of Boston invite the ministers to a sumptuous banquet. This festival was peculiarly successful this year, both in the accompanying weather, the large attendance, the beautiful decorations and admirable service, and the brightness and high quality of the after-dinner addresses.

Lieut. Gov. Roger Wolcott, who presided, made a fine opening speech, in which he said: —

"Our faith is neither shackled nor anchored by a creed. We are not unaware that thousands of devout and spiritual souls ride safely at this anchor in a haven of peaceful waters, illumined by the light that

never was on sea or land. And yet we Unitarians have chosen to weigh anchor. We would trust rather to the compass than the anchor; and, following its mystic guidance, we would venture into unploughed seas, headed for ports of which the charts of the past give us no knowledge. But, to make our voyage in safety or to reach the desired shore, the power which directs the needle must be no less than the very spirit of Christ, or our barks will be whelmed in the billows of doubt or cast away upon the rocks of despair. The voyage upon which we have embarked is a bold one, and either shipwreck or the discovery of new worlds will be the result. Thus far our voyage has not been fruitless. We have extended the limits of religious beliefs, we have liberalized religious creeds and dogmas, and, please God, the news which we shall yet send back from the Happy Isles and Pacific seas which we may visit shall tempt others to up anchor and sail the main."

There were many other events of the week which we have not space to notice. The general effect was most decidedly hopeful and strong. The liberal ideal is itself rising higher and higher, and with loftier power drawing after it the tides of human life.

REPORT OF THE BOARD OF DIRECTORS OF THE A. U. A.

To the Members of the American Unitarian Association:—

What causes of encouragement has the past year furnished? What obstacles stand in the way of the largest success? What is needed, both on the part of parishes and individuals, to enable our religious body to be faithful to its duties and its opportunities? That is, how does the situation appear when we look it fairly in the face?

We begin with the reasons for cheerfulness. Let us first consider the progress which our religious body has made toward unity in work. Free Christian churches are not likely to be united under any one form of worship, however majestic and harmonious. Free Christian churches can never be bound in one by any statement of faith, however clear and venerable. The very atmosphere of liberty makes it certain that within the lines of broad, general agreement there should be differences in devout tastes and divergencies in intellectual convictions. That is the price we pay for soul freedom. What alone can unite us, and dignify our denominational life, is the clear consciousness that we are here to do good and communicate; that no religious body has a right to exist unless it does what it can to diffuse truth and promote better life. Why should we not take courage and go forward, when in our Unitarian societies there is a manifest and steadily increasing disposition to work together on the highest moral and spiritual plane for man's emancipation from error and his growth in holiness? Twelve years ago less than a hundred parishes contributed to our funds,—in exact terms, eighty-nine. This year more than three hundred have given. It will be a great day in our religious history when every one of our societies shall join in the good work. None will be the poorer for the giving; but all, inspired by the sense of high aims and the presence of noble results, will be how much richer!

Another plain reason for encouragement is the growth in our body of missionary zeal. Our people are seeing more clearly than they ever did before that great moral and spiritual truths are given, not simply as private possessions or as aids to personal comfort and improvement, but just as much that they may be carried to those who desire them,—yes, and to a great multitude who need them, if they do not desire them. One natural and just test of the zeal and enthusiasm of a religious body is its contribution. It is not the only test. If we could get at the hearts of our people, and know just what they are thinking and feeling, we should have a far higher test. Nor in practical religious work is money everything, or even the chief thing. The possession of real truth, of faith to believe it, of love to cherish it, of zeal to diffuse it,—these are yet more important elements. But in this nineteenth century you cannot carry on good work without money. Missionaries must have roofs to shelter them, clothes to cover them, food to sustain them. New societies must have halls to hire, meeting-houses to build, ministers to support. Every tract that is sent out by the Post-office Mission,

and every copy of Channing's works that goes to a minister of another faith, means a printer's bill to pay. So we must have money. And the more good we try to do, the more money we must have. It is therefore a sound reason for satisfaction that the liberality of our parishes is increasing; that, while thirteen years ago they gave twenty-three thousand dollars, last year they gave fifty thousand dollars, and this year will give sixty-three thousand dollars.

We have spoken of two reasons for solid encouragement: first, the manifest and growing disposition of our body to unite in good work; and, second, the increasing missionary zeal of our people, as shown by general and special contributions and by liberal bequests. There is a third reason for encouragement,—enlarging achievements: more work done, more of the printed page circulated, more new societies gathered. We have indeed accomplished nothing to justify spiritual pride. That we are sending out each year four hundred thousand tracts is something for which we may rightly be thankful. But no doubt, if we had zeal to seek and liberality to care for them, we should find minds full of questionings and hearts full of hunger, to whom we could profitably send millions of copies. More Unitarian churches have come into existence in the last seven years than in the preceding forty years. Yes, that is true. And in the year that is ended, though our own poverty has forced us to discourage the creation of new societies and to give them scanty aid, they have continued all the same to come into being. That also is true. But what are twenty or thirty new churches a year in the presence of the great spiritual need which the intellectual changes of our time have created? And would not greater enthusiasm increase tenfold their number? Abundant cause have we for thankfulness, —no cause for boastfulness.

The real encouragement which our growth furnishes us is that it assures us that the Unitarian body has waked out of sleep, that it no longer thinks that its work is completed, and that it can properly fold its hands and let other liberal people do its duty for it. That is, we Unitarians are honestly trying, and, as the years go by, with increasing vigor, to do our part on that highest plane of action, the moral and spiritual. But this enlarging growth, to which the past testifies, not only bears witness to some real awakening in our own household of faith; but it assures us that there is plenty of work for us to do without jostling other earnest workers.

Consider the facts. In the last decade thirty new societies have been formed in New England, some of which have reached self-support, while all are approaching it. In the Middle States, Harlem, so long the victim of unfavorable circumstances, has now entered upon a period of assured and increasing prosperity. At Pittsburg we have a young society full of promise; while in the little triangle of New Jersey, which laps New York on the west, we already have four new societies, and in a short time more must be added. In the Southern States we have not more than fifteen or sixteen parishes,—none of them strong, except the four or five on the northern border. But a decade cannot pass before there shall be a wide opening for the liberal Christian body which is ready to enter in. In the West we have movements in all stages of progress, at Toledo, at St. Cloud, at Duluth, and West Superior, at Eau Claire and Menomonie, at Colorado Springs under the shadow of Pike's Peak, at Helena in far off Montana, at Salt Lake City, and at a score of other places, to say nothing of the interesting work among the various branches of the Scandinavian race. While on the shores of the Pacific the three or four parishes of ten years ago have increased almost tenfold; and our missionary from Japan will show you that to no race, however distant in space or tradition, is the word of a rational Christianity alien.

There is one other reason for encouragement, not less important than any of the preceding ones. It is this,— we have placed our missionary work on a sound business basis. Any one who is familiar with our past history can point out scores of places where Unitarian societies have been, where they now are not, and where they certainly ought to be. How did this happen? The answer is simple. Some emergency came. The minister left, and they did not know how to replace him; or a division arose among the members; or a church building became a necessity, and they could not get the needful means. That is, one or another

of those contingencies sure to come to bodies as yet imperfectly welded together arose, and there was no one at hand to whom they could turn for counsel or help. All these difficulties are largely provided for by our present system of superintendency. We have appointed to take charge of the great general divisions of the country persons of experience, tact, and resources. To these in times of trial and need new churches, and older ones also, can turn for counsel and sympathy. The system has worked well. The districts are undoubtedly too large for perfect supervision; and with enlarging resources we shall increase the number of our superintendents. But we repeat, the system works well. Our growth has been not only greater, but it is likely to be more firm and enduring.

What now are the obstacles in the way of progress? No little ignorance on the part of our own people of the real place and work of the Association. One of our ministers lately asked a wealthy and liberal parishioner if he would not make a contribution to our missionary fund. "I understand," was his reply, "that the work of the Association is to support aged and destitute ministers, and I am not interested in that special charity."

Now, it happens that aiding aged and destitute ministers is the one thing the Association has not done and cannot do. And all this want of knowledge is possible; though, if our ministers are faithful, every year there is placed in every Unitarian pew in the land a copy of our report, containing not only the general statement of the directors, but the special statements of the superintendents regarding each branch of the work. Undoubtedly, the case cited is an extreme one. But the ignorance of our work in all directions is very great. They who really understand the work are interested. They give time, enthusiasm, and means. If the ministers and delegates here present desire to remove a block which stands in the way of progress, let them go home, and, when our reports appear a few weeks hence, persuade themselves and persuade their friends to read them, and not only read them, but study them, until they become masters of the situation. Such a course would of itself add fifty per cent. to our resources. It would add a thousand per cent. to our zeal.

Of course, the final obstacle in the way of progress is deficient means. Foreseeing a year and a half ago that their resources would be scanty, your directors began to reduce their appropriations. The result has been a saving in expense of over five thousand dollars. This year an unusual effort has also been made to increase the gifts of the churches, and our receipts have in all ways increased perhaps sixteen thousand dollars. Having added to the twenty-one thousand dollars, thus put to the credit side of our account, the sixteen thousand dollars received from the one hundred thousand dollar fund, we have been able to come through the year in fair financial condition. Understanding also that the gift of sixteen thousand dollars from the one hundred thousand dollar fund could not be repeated, your directors have this year made a further reduction in appropriations of twenty-five thousand dollars, whose result will be seen in the treasurer's next statement. This is as it should be. The American Unitarian Association must always remain solvent. It must pay its debts, if, unhappily, it has to reduce its good work. But at what cost is this economy obtained? By imperilling many hopeful movements already begun. By bringing the Association almost to a dead stop, when the opportunity of good work was never more alluring! We can only repeat our word of last year,—that, to do our work in a way to satisfy the churches, we must have eighty thousand dollars, and that one hundred thousand dollars would be better.

We have endeavored to point out the real causes of encouragement, and also to show what obstacles are in the way of a proper fulfilment of our duty. Have we any word to the churches? Yes. Let us begin, not on the material side, but on the spiritual side of obligation. We have a right to demand that these churches be interested, enthusiastic, full of zeal. People often talk as though the Association was a separate entity, entirely apart from the churches, having no vital connection with them. There is no truth in this. The Association is the parishes at work. It can be just as much alive, and just as much useful, as they give it power to be. Now, enthusiasm for our own form of faith and zeal for its propagation are the very qualities which many of our people lack. They hold their

convictions to be true, and that those convictions strengthen them in times of temptation and comfort them in times of trial. As personal possessions, they feel that these are of priceless value. "But shall we labor to diffuse our truth?" "Oh, no," they practically reply, "the progress of the age will do our work for us. The Liberal Orthodox can dispel darkness better than we can." The Liberal Orthodox are often doing their own work grandly,—in a manner sometimes to bring to shame our cool fidelity. But they cannot do our work. And we alone can do it. If we had real faith in the worth of our views to the world, if we had glowing enthusiasm, if we had flaming zeal, perhaps one of our greatest deficiencies might be supplied. In such an atmosphere young men—and we need them mightily—would perhaps grow up to be ministers of our faith, full of the missionary spirit, ready to go to new places and share their fortunes. They never will grow up in the atmosphere of philosophic coolness.

Consider now the duty of our churches on the material side. What they lack, or at any rate a large portion of them, is business methods in their collections. Examine the list of our givers. You will find that perhaps one-half of them give what on the whole is as much as could be reasonably expected. The other half do not give anything like what they themselves know that they could give. What makes the difference? Greater or less liberality of mind? No. Business methods or the lack of them. In the one case there is some form of personal application, some kind of explanation of the value and need of our work. In the other case there is no form of personal approach. All is trusted to the contribution, taken, perhaps, when many are sick or away, and when most have little knowledge of the work, and are naturally indifferent to it. Whenever all our parishes shall have a definite time of giving, and shall adopt some mode of personal approach to their members, the whole question of resources will be settled, and in the right direction.

One word as to time of collection. On the 1st of February your directors had substantially made every appropriation which required a payment in the financial year. Yet on the 1st of February more than three-quarters of the churches had made no report. Whether the gift of the year would be the same as the last, or less, or greater, it was impossible to determine. Still they had to act, and to act largely in the dark. Churches would die, ministers would be unable to pay their honest debts, if the money due them in June or September was not paid them until April. The directors have to go on and incur debts, trusting to the good will and generosity of the societies. They understand that there are many parishes which, for various reasons, cannot change their time of collection to an earlier date. But these for the most part are those the amount of whose gifts can safely be depended upon. As for the rest, it can be said that, if they wish the business of the Association to be based on known resources, and not on expectation, the earlier they send in their gift after the 1st of May, the better. Certainly, it is not unreasonable to say the earlier after the 1st of November.

Your directors have not entered largely, in this report, into the details of our work. In part because they knew that those details would be clearly and fully stated in the reports of our various superintendents. Their action, however, has been still more guided by the conviction that we stand at the parting of the ways, where we must needs go forward or fall behind. They wish their constituents to see as they see how glorious are the opportunities which are before us, and yet what obstacles stand in the way of our entering into possession of them. Yes: what we liberal Christians, in this year of our Lord 1893, need is more faith that we have a spiritual mission to perform in the world; that our fathers did not do all for man's emancipation and enlightenment; and that we must cultivate, as we have not cultivated them, zeal, enthusiasm, laborious and patient fidelity, and an ever-enlarging liberality. Good years are behind us. It is for us to determine that better years shall be before us.

In behalf of the Directors,

GRINDALL REYNOLDS,
Secretary.

One chamber of the mind is fitted for thought, another for affection, another for earnest work, another for imagination, and the whole to be the temple of God.

*HYMN.**

Eternal Truth, more vast, more near,
At parting of the ways,
With rev'rent hearts we seek thee here,
Whose Love hath crowned our days.

So fair hath bloomed the path behind,
So broad the way before,
We follow, glad, new fields to find,
Life's service held in store.

Speed on, O sons, with holy zeal,
In this your power to win,
Pure lives and earnest souls reveal
God's kingdom coming in.

The prophet's word, the high command,
Renewed from sun to sun,
Ring down through ev'ry age and land
God's Love, God's Truth, are one.

HARRIET BELLE BARTON.

REV. GRINDALL REYNOLDS,

SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION.

The picture which enriches the Publisher's Department of the *Unitarian* this month will to many of our readers show the face of a friend known and honored for abundant labors and long service in the Unitarian Church. Many others who have not met him face to face will be glad to get so good a suggestion of his robust personality to correct or confirm their impression of "the secretary" of whom they have heard so much. No one will be so surprised to see the picture as Mr. Reynolds himself. Some who have seen both assert a likeness between this portrait and that of Bishop Grindall, one of the several ancient ministers whose blood flows in the veins of our sturdy representative.

By birth, breeding, and education, in form, manners, speech, and habits of thought, Mr. Reynolds is an excellent specimen of that class of men produced in the generation after "the Revolutionary War," known as the "solid men" of New England. Whether as prosperous men of business, ministers, statesmen, or authors, they were marked by breadth of intellect, sagacity, and integrity. Had Mr. Reynolds chosen a literary career, his many unsigned historical articles published in the *Atlantic Monthly*, before the labors of his office took all his time, show that he might have won repute as an author, as so many others of this class have done. Had he kept to the "business career" with which his boyhood began, he might have been "one of those Boston millionaires" for whom he was not long ago mistaken on the floor of the House at Washington. He did choose to be a minister, and took the regular course at the Cambridge Divinity School, graduating in 1847, in the class of which Col. Thomas W. Higginson and Rev. W. R. Alger were members. After service at Jamaica Plain and Concord, Mass., he was elected secretary of the American Unitarian Association in 1881. During these many years he has grown slowly but steadily in power of thought and expression. As an executive officer, in trying times, he has been firm, cool, patient, sagacious, and comprehensive in his policy. While he is a sturdy representative of the old guard, he lacks nothing of sympathy with the new thought and the needs of young men. So long as he holds office, our wide-spread constituency may be confident that the business of the Association will be wisely done and the public interests of our body represented with discretion and dignity.

CHICAGO LETTER.

The World's Fair season is now fairly upon us. We are in the midst of June weather of the most approved order, with mingled sunshine and breeze, warm, but not too warm, and parks and boulevards—nature's substitute in the city—wearing a look of vernal freshness and joy. Every day brings new additions to the crowd that must inevitably grow larger, with increasing ratio, from now on through the summer. For a week past we have been in a pleasant excitement over our royal visitor, the Infanta of Spain; and numerous have been the questions of social etiquette to be decided by the hard-working members of the best society. According to the newspapers Eulalia has been a model of charming grace and graciousness from first to last; but private rumor represents her somewhat differently, as a woman with her full share of human foibles, and the public consciousness is trying to determine just what is the right way for the sons and daughters of a republic to meet and entertain a titled guest from over the water. On the whole, however, Chicago has maintained a dignified and self-respect-

* Written for the graduating exercises at Meadville Theological School, June 15, 1893.

ful bearing in this matter; and, if the princess has chafed a little at times under an excess of public ceremony and attention which left her less time than she wanted for doing as she pleased, she found a good many sympathizers. She has certainly paid the World's Fair the compliment of doing it very thoroughly, in sensible, independent fashion.

One distinguished guest follows another in such quick succession in these days that it is like looking into a kaleidoscope to try to recall and name them. At present ex-President Harrison is here as the guest of Gen. Palmer of Detroit, and having a more enjoyable time, it is safe to assert, than if he had come in the official state and seclusion of a year ago. In a few days the wife of President Cleveland is to be with us, whose former prestige as the first lady of the land seems somewhat eclipsed in these Columbian days by our Chicago luminary, Mrs. Palmer, who just at present is probably the woman most sought after and talked about in the country. But Mrs. Cleveland's peculiar charm has deepened with time and the accession of motherly cares and graces; and her coming is sure to be cordially welcomed on all sides, initiating a new round of social gayety and honors.

All this is but the lighter and more festive side of the great Exposition, the froth and bubble on the surface. The Fair itself grows in magnitude and moral significance every day, which is both discouraging and inspiring. It is beyond all doubt the most magnificent spectacle of the kind the world ever witnessed, so perfect in its kind—that is, in extent and effectiveness—as to prompt the prognostication that enough and all that is possible has been accomplished in this particular line. It may well be doubted if we shall ever, or at least for a long time, have another World's Fair. All that can be accomplished in the way of massing the products and material resources of all parts of the earth, in structures of such proportions as those in Jackson Park, has been done. In the quality of mere bigness nothing like the present exhibition is likely to be attempted for a long time, if ever. It is this bigness which dazzles and afflicts, and at the same time wearies and stimulates. Still, there never was a better chance for the special student to pursue his particular line of research, scientific or practical, than here. There is material for a lifetime's study in Prof. Putnam's department of the Ethnological Building, with the Indian school near by, as a living object-lesson, drawing fresh recruits from time to time from the various schools of this kind scattered throughout the country. And what a wealth of lore, as well as of material possession, is to be found in the Mining Building! What a sense of both heavenly and human providence is aroused by a walk through the Agricultural Building, with its wonderful exhibit of natural supplies, varied and improved so marvellously by the cunning aid of man!

The Electrical Building is a storehouse of beauty and wonder stranger than any revealed in Aladdin's cave. Aside from the purely useful and scientific purposes which this exhibit is intended primarily to serve, it is made a place of fairylike enchantment to the ordinary visitor by the peculiar mystical effects of the light playing through colored globes, darting in zigzag chains across the ceiling or pulsing with slow rhythmic movement from pale green to purple or red, and keeping up the round with the regularity of a heart-beat, making the invisible fluid seem the real life current of the creature it inhabits, as indeed it is. Some time I hope to devote an entire letter to the Art Gallery, or rather to certain features, though I shall speak as one of the uninstructed multitude only. But there is a merit and meaning to this noble collection of modern art that even the most casual observer cannot fail to grasp somewhat, yielding a responsive thrill of admiring gratitude; but this must be passed by now.

At the other end of the line, in the Art Palace on Lake Front, the work of the congresses continues. One of the most interesting of these was the Social Purity gathering, on the platform of which sat Mr. Aaron M. Powell, editor of the *Philanthropist*, as chairman, and by his side Archbishop Ireland, who gave the opening address. All creeds and classes were represented here, though the congress was not one of the largest; but, as may be surmised, it was one in which quality compensated for lack of numbers.

Nothing said on this occasion exceeded in strong, delicate treatment of its theme the address of Mrs. Anna Garlin Spencer of

Providence, who is here on a three weeks' visit. This week Mrs. Spencer is assisting in the International Congress of Charities, Correction, and Philanthropy, presiding over the section devoted to the Care of Dependent Children, and making one of the best presiding officers of the occasion. To-night she gives an address before the general congress on "Social Responsibility toward Child-life," and on Sunday next she will conduct the morning exercises in connection with the congress. Last Sunday Mrs. Spencer occupied the pulpit of All Souls, giving a strong, uplifting discourse on "The Indwelling God"; and on the 20th she will speak in the Women's Building at the noon hour, which is devoted to addresses from our visiting friends on themes suited to the time and place. Few women are gifted with rarer qualities of mind and character for her chosen work in the liberal ministry and the field of social reform than Mrs. Spencer. Another feature of the Charities Congress was the opening address of Prof. Peabody of Harvard, a general discussion of modern methods in this line of work. He spoke of the new sense of "value in the human soul" which the new method has awakened, or rather which has inspired the new methods,—that growing conviction of the solidarity of the race which, when one suffers, causes all to suffer. But the work of charity must be supplied with something besides a method, though it be the best: behind this must be the spirit of human helpfulness. This we have inherited from the past as a great spiritual force, which the new charity only directs. Sentiment and science are both needed in this work. Prof. Peabody has a peculiarly clear and forcible way of stating his thought on subjects of this kind, which can be described with no better word than "intelligent," summing up as it does the results of the highest culture with a power of fresh original statement that presents the topic in the broadest light, and holds the listener's attention securely to the end.

Naturally, our churches are profiting by this continual influx of wisdom from outside our bounds. All Souls' will keep open house all summer, Mr. Jones filling the pulpit generally in the morning, and some representative from the various congresses or other apostolic visitor taking the platform in the evening. Unity Church also will probably continue its services through the season, Mr. Milsted either preaching himself or filling his pulpit with some distinguished visitor from a distance. The exercises at the Grand Opera House, where our friends of the Ethical Culture Society assemble, usually end for the season the last Sunday in May; but this year they will continue through the summer. Rev. Rush R. Shippen lately filled the pulpit which was once his own at the Messiah, and Mrs. Julia Ward Howe has spoken here and at Unity Church. Laurence Gronlund, the radical social reformer, spoke a few weeks ago in the Third Church; and Kate Field has discussed the Sunday closing topic from the desk of St. Paul's, from which Mr. Canfield preaches. A feast is offered us from now to the end of October, and, if the over-filled mind feels an occasional sense of satiety, it is only to rise up with appetite whetted afresh for those new and glowing ideals of belief and conduct which the modern gospel, with its multiform interests and demands, inspires. CELIA P. WOOLLEY.

Chicago, June 15.

BOND OF UNION.

To the Editor of the Unitarian: —

Under the "Editorial Notes" in the June number of the *Unitarian* you have taken the liberty to comment on our recently adopted Bond of Union. That, of course, was your privilege. But I should like to express my surprise that you should interpret our Bond of Union in any but the broadest possible way. To us this statement of our aim as a religious fellowship does not express any more or any less than we mean. To be sure, our words may mean very much less to you than they do to us. For this we are not altogether responsible.

You ask: "Is the aim of the society *only* the promotion of goodness, the pursuit of truth, and the exercise of love? Was it not *also* organized for purposes of *worship?*"

Let me assure you that as a church we do "meet every Sunday for worship." But our worship is not an end in itself, but a means to an end,—a most stimulating and helpful means to "the promotion of goodness, the pursuit of truth, and the exercise of love." Yes, and in a very true and high sense of the word our worship *is* the promotion of goodness, the pursuit of truth, and the exercise of love.

You affirm also that "from this Bond of Union all confession of man's relation to

God is carefully shut out." On the contrary, in our way of looking at it, nothing of the kind has been done. Exterminate "goodness, truth, and love,"—the avowed ends for the attainment of which we are at work,—and where is "God"?

You go on to speak of "this Bond of Union, so rich and excellent on its human side, but so impoverished and misleading on its divine side." Forgive me if I remind you that it is not our habit to divorce the human and the divine. There is only *the One*,—not God *and* man, but God *in* man.

"Draw, if thou canst, the mystic line
Rightly severing his from thine,
Which is human, which divine?"

May the proper recognition and use of the Infinite Life and Love enable us all to serve faithfully the highest needs of one Divine Humanity.

Fraternally yours,
VICTOR E. SOUTHWORTH.

Ware, Mass., June 2.

[If the Bond of Union referred to above, which we noticed last month, had itself stated as clearly its theistic aim and meaning as the above explanation of it does, our comments would have been unnecessary. This illustrates exactly the point of our comment. What is the virtue of an enigma? Why should a church setting out to declare to the world its "aim" either omit one-half or else express that half in words certain to be misunderstood? If it is theistic, and intends to remain so, why should that important fact be concealed or left in doubt? Why frame a Bond of Union that requires to be supplemented by an explanation, to prevent misunderstanding?—EDITOR.]

THE UNITARIAN FOR MISSIONARY WORK.

To the Editor of the Unitarian:—

I write to say to your readers that I have carefully distributed through the post-office all the *Unitarians* that have been sent me the past year. I could profitably use many more. It is an excellent periodical for my mission work. JOHN S. BROWN.

Lawrence, Kan., June.

[Mr. Brown is one of the most energetic and effective of our Post-office Mission workers in the West. The amount of Unitarian literature he sends out is very large, and he sends it with care and discretion. Any friends who can forward him the current number of their *Unitarian* each month after they have read it, or who may feel like subscribing for copies for his use, may be sure they will be sent where they will do good. This further word we ought also to add: Mr. Brown ought to be supplied with postage as well as with literature. His means are very limited. He is willing to do the work of sending out all this large quantity of literature; but he should not be required to foot the postage bill, which in a work like this soon becomes a heavy one. Who will help supply him with postage money as well as with copies of the *Unitarian*?—EDITOR.]

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF LUCY LARCOM.

SUNDAY.

The Still Hour.

The quiet of a shadow-haunted pool,
Where light breaks through in glorious tenderness,
Where the tranced pilgrim in the shelter cool
Forgets the way's distress,—

Such is this hour, this silent hour with Thee!
The trouble of the restless heart is still,
And every swaying wish breathes reverently
The whisper of thy will.

Fountain of Life, in thee alone is Light!
Shine through our being, cleansing us of sin,
Till we grow lucid with thy presence bright,—
The peace of God within.

If, in our thoughts, by thee made calm and clear,
The brightening image of thy face we see,
What hour of all our lives can be so dear
As this still hour with thee!

MONDAY.

Glimpses.

Life comes to us only by glimpses;
We see it not yet as a whole,
For the vapor, the cloud, and the shadow
That over it surging roll;
For the dimness of mortal vision
That mingles the false with the true:
Yet its innermost, fathomless meaning
Is never quite hidden from view.

Life shows us its grandeur by glimpses;
For what is this wondrous To-day
But a rift in the mist-muffled vastness
Of surrounding eternity?
One law for this hour and far futures;
One light on the distant and near;
The bliss of the boundless hereafter
Pulses into the brief moments here.

The secret of life,—it is giving;
To minister and to serve;
Love's law binds the man to the angel,
And ruin befalls if we swerve.
There are breadths of celestial horizons
Overhanging the commonest way:
The clod and the star share the glory,
And to breathe is an ecstasy.

TUESDAY.

The Heavenward Call.

What shall I do, my Lord, my God,
To make my life worth more to thee?
Within my heart, through earth abroad,
Deep voices stir, and summon me.

Through strange confusions of the time
I hear thy beckoning call resound:
There is a pathway more sublime
Than yet my laggard feet have found.

My coward heart, my flagging feet,
They hold me in bewildering gloom:
Come thou, my stumbling steps to meet,
And lift me unto larger room!

The dearest voice may lead astray:
Speak thou! Thy word my guide shall be:
Oh, not from life and men away,
But through them, with them, up to thee.

WEDNESDAY.

The Immortal Now.

Sit not blindfold, Soul, and sigh
For the immortal By-and-by!
Dreamer, seek not heaven afar
On the shores of some strange star!
This a star is, this thine earth!
Here the germ awakes to birth
Of God's sacred life in thee,
Heir of immortality!

Inmost heaven its radiance pours
Round thy windows, at thy doors,
Asking but to be let in;
Waiting to flood out thy sin;
Offering thee unfailing health,
Love's refreshment, boundless wealth:
Voices at thy life's gate say,
"Be immortal, Soul, to-day!"

THURSDAY.

Hand in Hand with Angels.

Hand in hand with angels,
Through the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own;
Never, walking heavenward,
Can we walk alone.

Hand in hand with angels,
In the busy street,
By the winter hearth-fires,
Everywhere, we meet,
Though unfledged and songless,
Birds of Paradise;
Heaven looks at us daily
Out of human eyes.

Hand in hand with angels,
Blessed so to be!
Helped are all the helpers;
Giving light, they see.
He who aids another
Strengthens more than one;
Sinking earth, he grapples
To the great white throne.

FRIDAY.

More Life.

Oh, to be free, heart-free,
From all that checks the right endeavor here!
To drop the weariness, the pain, the fear,
To know death cannot be!

Oh, but to breathe in air
Where there can be no tyrant and no slave,
Where every thought is pure and high and brave,
And all that is, is fair!

More life! the life of heaven!
A perfect liberty to do Thy will;
Receiving all from thee, and giving still,
Freely as thou hast given!

More life! a prophecy
Is in that thirsty cry, if read aright.
Deep calleth unto deep; Life Infinite,
O soul, awaiteth thee!

SATURDAY.

A Thanksgiving.

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For an eye of inward seeing,
A soul to know and love;
For these common aspirations
That our high heirship prove;
For the hearts that bless each other
Beneath thy smile, thy rod!
For the hopes that make earth heaven,
I thank thee O my God!

EDITORIAL NOTES.

While our American Unitarian anniversaries were being held in Boston, the last week of May, our English Unitarian brethren were holding their anniversaries in London. The reports that come from them are enthusiastic, declaring them to have been the best attended and the most full of courage and evidence of work done of any that have been held for many years. The total receipts of the British and Foreign Association for the year, including legacies as well as contributions from the churches and individuals, rose to somewhat over $50,000, which was nearly twice the usual sum. This will permit a very considerable enlargement of the missionary activities of the Association for the coming year.

The meetings of the week opened with a very brilliant lecture by Rev. Stopford A. Brooke, in Essex Hall, on "The Development of Theology, as illustrated in English Poetry from 1780 to 1830." Rev. R. A. Armstrong of Liverpool gave a clear and forcible paper on "The New Orthodoxy," which was followed by a discussion participated in by many leading ministers. There was also a lively discussion over the effort that is being made in London and elsewhere to make the teaching of the doctrine of the Trinity and other orthodox dogmas obligatory in the public schools. It will especially interest our American readers to know that Rev. Marion Murdock of this country, who has been studying the past year at Manchester New College, Oxford, read a paper on "What did Phœbe do?" or, "Women's Work in our Churches." Steps were taken to organize a National Unitarian Temperance Society, and also an association for the promotion of Biblical and theological study among the young. An interesting meeting of the week was one held by lay preachers, the report of which shows that our English brethren are in advance of us in this important line of work. Prominent in all the meetings was our Rev. Brooke Herford, to whose efforts the large increase in the funds of the year were in considerable measure due.

We are now entering upon the period of summer vacations. During the next two months or more both the home life and the church life of the people of our cities and towns will be more or less broken up. It is the practice of many churches to suspend services for one or two months, and in some cases in our very largest cities for even a longer time than that. This seems necessary; for hard-worked preachers must have rest, and people who are away at the sea, in the mountains, in Europe, or at the World's Fair, cannot at the same time be at home to attend their churches, even if open. But all the same this closing of our places of worship and breaking up of the regular activities of religion has its side of serious evil. It is important therefore to inquire how the evil may be reduced to its minimum We would like to make the following suggestions:—

1. In places where there are several liberal churches, Unitarian, Universalist, or Independent, there may generally to advantage be *union services.* This arrangement gives all home-stayers and all strangers in the place who may be in sympathy with our thought an opportunity to attend church on Sunday. At the same time it does something to draw the congregations of these various churches into closer sympathy and better acquaintance.

2. In places where there is no chance for union services *lay services* may often be held with profit. Many churches have tried the experiment, and we believe that, in cases where arrangements have been carefully made beforehand, the results have usually been successful; and certainly in some instances they have been eminently so. But plans need to be made ahead, so that there shall be no failures, and so that the congregations may know what is coming. In some cases it will seem wisest to secure a different leader for each service: in others it may be practicable and best to put all in the hands of a single competent member of the congregation, man or woman. There are few societies in which it is not possible to find one or more persons who can conduct

religious services to edification, generally reading printed sermons (of which we have such an abundance of highest quality in books and pamphlets and our religious periodicals), though sometimes varying the programme by talks or original written papers.

It should be borne in mind that such lay services not only prevent the evil of closed churches, but that they also do much to create among the congregation the feeling that the church is theirs, that it rests upon their shoulders as truly as upon the ministers, and that there are responsibilities for them to bear and work for them to do in carrying it on and building it up, if it is to prosper.

3. The summer vacation is an excellent time for series of *parlor services* in homes. In cases where it is thought best not to keep the church open, it is often entirely practicable to arrange for a series of simple but very delightful and profitable Sunday meetings at the homes of members of the congregation who do not go away; and there will always be many such. An hour may be chosen for these meetings that will be most convenient for all: in some cases they may be held out of doors, under the shade of trees. Let there be freedom, sociability, cordiality. Other readings, as from such writers as Whittier, Lowell, or Emerson, may sometimes to advantage take the place of the sermon. Let there be plenty of music. The possibilities that lie in the direction of such social religious gatherings are great.

4. We believe that very seldom ought a *Sunday-school* to be suspended in the summer, even if the church itself is closed. Only a part—*generally* a small part—of the children in any community are ever at any one time away. Those who remain at home have unusual leisure, because the public schools are closed, hence the greater need for the Sunday-school. To be sure, it is a time when many teachers and officers are away; and hence, if the school is carried on, its regular work must be more or less broken up. But what of that? Why not calculate upon that, and prepare for it? Plan for the school a special line of vacation work. Bring in flowers, growing grains, and vegetables, stones, and other objects in natural history for object lessons. Make more than common of the music. Give the children some extra work to do in the direction of recitations. Double up classes for these weeks, when necessary. Make a special rally of parents and others to be present and to give assistance. This ought to be easily possible, if there are no church services. In these ways a Sunday-school may be carried on through the summer vacation in almost any place, and often with greater interest than during the rest of the year. Then, when the autumn comes and the church services begin, the children will not be scattered, and the school will not have to spend weeks recovering what has been lost during the summer vacation.

5. In the same way we question the wisdom of generally discontinuing our young people's meetings and the work of our guilds during the summer. There is no other time of the year that young people have so much leisure. There is no time of the year when it is so pleasant to go out as on summer evenings. And, as a matter of fact, on summer evenings we have attended some of the most delightful and successful young people's meetings that it has ever been our privilege to attend at all. Does not the practice of suspending every kind of religious activity in connection with our churches as soon as the warm weather begins to make its approach beget a spirit of religious indolence and indifference that is very seriously evil? Is it not virtually saying that religion is only a very secondary matter any way, which we need not concern ourselves about except a little while during the winter, when there is not much else to take our attention? Shall we ever have in our churches a young people's religious life that is strong and vigorous until we plan it to continue in some form all the year round?

Still another point of much importance remains to be mentioned in connection with the religious use of the summer. If those who stay at home ought not to lay aside their interest in religion, is not the same true of those who *go away?* Are summer vacations most restful and beneficial to those sojourners in the mountains, by the sea, or among scenes of country life, who forget during their vacation weeks that they are religious beings? Far from that. Religion is as much a necessary part of the best vaca-

tion life as of the best home life. Three suggestions we wish very seriously and earnestly to make to all our readers who are planning for their vacations this summer. They are the following:—

1. If you are in a place where there is a church, *make it a rule to attend.* If there is a liberal church, of course attend that. If there is not, then attend what there is. It will do you good to join earnestly in the spirit of worship with those not of your own faith. It will do you good to find out what other bodies of Christians outside of your own are thinking. If you hear much which you cannot accept, even that will help you to appreciate more the simple rational faith of your own church, and to understand how far is the work of Unitarianism from being yet done.

2. Wherever you go, *carry with you the missionary spirit.* If you have a religious faith that is valuable to you, it would be valuable to other people. If it has blessed your life, it would bless theirs. You have no right to be content selfishly to keep it to yourself. And the vacation is just the time to let shine any light that God has given you. You have leisure: others around you have leisure. You are coming in contact with new people, many of whom are earnestly thinking on religious questions, and yet have heard or read little of liberal Christianity except in the way of criticism, condemnation, and misrepresentation. They would be glad of the light you can give them. Be alive to such opportunities to make known the principles of your faith. Wherever you go, carry with you some living Unitarian tracts and sermons and a good book or two. Lend the book: lend or give away the sermons and tracts. There will be chances enough if you are awake to them. Thus you will sow seeds of truth for which many will bless you.

3. Be on the lookout for places where *Unitarian services may be held.* There ought to be regular liberal preaching during the summer vacation months at all our leading resorts. There are hardly any more important places for the dissemination of our truth. At a few such places liberal societies have been organized and chapels built. There are many others where we should start organized movements without delay. Nearly all liberal ministers away from home on vacations are glad to preach whenever opportunity presents. But many of them may well be more alert in looking for opportunities. And especially it is to be hoped that laymen will be active in this matter, too, for the initiative can generally best come from them.

These are some of the ways in which it seems practicable to lessen the evils incident to the annual hegira of so many members of our churches from their homes in summer, the closing of so many of our places of worship for a series of weeks, and the absence of our ministers from their parishes for purposes of rest. If these suggestions could be generally carried out, our Unitarian cause, instead of going back in summer, would hold its own, and even make distinct gains.

So admirable a statement of the denominational situation is contained in the report from the directors of the A. U. A. read by the secretary, Rev. Grindall Reynolds, at the Boston Anniversary Meeting, that we print it in this number of the *Unitarian* almost in full. There is a fine tone of strong encouragement about this report which makes it cheerful reading.

More than three hundred churches have contributed this year to the general missionary fund. They gave altogether $63,000. Mr. Reynolds reports an increasing demand for our literature, and for the first help, in the way of advice and support that is always needed in the beginning of new movements. An increasing demand,—Unitarian literature is being everywhere sought after. Unitarian preaching earnestly desired. There are scores of promising places in New England, in New York, throughout the West, and up and down the Pacific Coast where healthy Unitarian churches could be planted in a few months by judicious help, under proper supervision.

All the tendencies of the times are with us. The rational and spiritual forces of the hour are sweeping along toward such a pure, free, happy faith as we possess. God makes the way. What can we do to walk in it?

The answer seems simple. Don't let the opportunity slip by. Get in wherever you can. One clear, unmistakable fact is to be

learned from the past history of our home missionary work. It is this: during those periods when a helping hand has been most generously extended to aid new movements the best denominational growth has been made. If, therefore, we had no appeals for any help in starting new churches, we might look for other methods, or think our task was done; but, as long as earnest calls from anxious, waiting, willing workers come pouring in upon us, our opportunity is plain. In the name of all the blessed dead, our fathers, who won for us the high and glorious freedom of our faith, let us take up as a sacred pledge each new appeal, welcoming it with the arms of love.

The particulars of the commencement exercises of Meadville Theological School are given in our department of "News from the Field." We hear from those who were present that the standing of the school, as made apparent during these anniversary exercises, was never so high. The students have had opportunities for higher and better instruction, of which they have been apt to take advantage. The six graduates go forth well equipped, although two of them intend to take post-graduate courses at Cambridge.

It looks as if the school would be overfull next year, by the very large number of applications for admission which have been already filed. That there is an increased appreciation of the Meadville School outside the school itself is evident from the large number of visiting friends at the exercises this year. The board of trustees have taken wise action in providing for increased efficiency during the ensuing year by the appointment of Mr. F. A. Christie of Cambridge, Mass., as Professor of Ecclesiastical History. Mr. Christie will be an exceedingly valuable addition to the present excellent faculty.

We live in and because of yesterdays. Their life enters into ours. They are our nurses, our instructors. . . . In nothing is the law of sequence more inevitable. In nothing does that which *is* more depend upon that which *was*. . . . Not only yesterday speaks to to-day, but what yesterday says decides what to-day is.

Departments.

SUNDAY-SCHOOL.

It has always seemed to me that it would be a valuable improvement if in the curriculum of our theological schools were included some instruction concerning Sunday-school work and opportunity for actual service. The truth is that our graduates for the ministry come forth quite inadequately equipped to grapple with that important phase of church work; namely, the gaining, retaining, and educating of the young people. There are many men who are naturally quite at home with children. Many are fond of talking with them, and easily make friendships. But the majority, it is safe to say, are not of this type. They have become absorbed in studies, and their temperaments may not be of the kind to fit them for quick and sympathetic relations with the very youngest in their charge. All the more is it necessary that some guiding principles should be instilled while the young man is preparing for his great duties. It is no exaggeration to say that the province indicated in a general way by the term Sunday-school is to be of more, not less, rank in the future. It becomes a deep question, especially in cities where parishes are not only widely extended, but where the minister is engrossed in so many directions, as to how the treatment of the young people can properly be met. In such cases an assistant or colleague is often called in. But these are exceptional instances. The minister himself must in general be fitted to cope with all phases of his work. Why is it not possible to have at Meadville and Cambridge something answering in an acceptable shape this great demand? Looked at in all its scope, such teaching and experience would have a great effect in developing the student in more ways than one.

If any one doubts the vital relation which the Sunday-school has to a church either in starting it or in maintaining a prosperous condition, he ought to scan the correspondence which is on file at the American Unitarian Association, or more particularly in the hands of the Unitarian Sunday School Society. Such a doubter would find that the root of not a few successful movements in the West and South, and some even in New England, has been made by a preliminary Sunday-school. It is one of the privileges of the Unitarian Sunday School Society to help such early starts by donations of books and *Every Other Sunday*.

There are so many who turn to the Unitarians for special information with regard

to Sunday-school books and plans that I state here that the Unitarian Sunday School Society of Boston has made special effort to meet the wants of the very youngest classes. Accordingly, there will be four publications this summer ready for the next current year, each one intended to supply class-work in primary and kindergarten departments. These manuals are "Children's Morning," by Mrs. T. J. Mumford; "Sunday Helps for Little People," by Miss A. C. Dockham and Miss L. F. Gerrish (a little manual of mottoes, with thirty-eight finely illustrated cards); "Little Thoughts made Larger," by Miss L. C. Estey and Mrs. J. H. Daly; "Lessons on the Old Testament," by Mrs. J. C. Jaynes (after the style of her former "Lessons on the Life of Jesus"). Prices per copy and by the dozen will be given as soon as they are from the printer's hands. Samples very gladly sent to any address.

For the intermediate and advanced classes the same society will have ready the leaflet lessons issued last year, but now bound in attractive book form, as follows: "Noble Lives and Noble Deeds" (with index), "Beginnings of Christianity" by Rev. Messrs. W. H. and M. J. Savage, and "Lessons in Religion" by Rev. Charles A. Allen.

In addition to the above there will be new material for the classes above the primary. A monthly leaflet on the "Acts of the Apostles, or the Early Days of Christianity" will be issued during the next school year by Rev. W. W. Fenn: it is also planned to publish (if the plan can be carried out, and that depends upon securing the right editors) a series of lesson papers, to be issued monthly, on the Old Testament, which can be used jointly with Mrs. J. C. Jaynes's "Lessons on the Old Testament." This will constitute a one-topic lesson course with the graded feature added; that is, there would be the one lesson, with adaptation of it to the primary, intermediate, and advanced. It is proposed to have class or institute meetings every week in connection with the lessons. For instance, this would be held in Boston at Channing Hall; and teachers could come from a long distance, and have the lesson for the next week unfolded. This same plan could be carried out in other localities. Still further, the Unitarian Sunday School Society has in hand a manual for advanced classes on "The Growth of Unitarianism," by Rev. F. B. Mott. This will fill quite a gap in our present list of text-books, and will undoubtedly prove most excellent and helpful. It will thus be seen by the above recital that the Unitarian Sunday School Society is doing its best with the means which it has in hand to meet the needs of our Sunday-schools, and to justify its claim upon the denomination for a liberal financial support.

A little card has been printed containing a "Scriptural Liturgy," which will be found very convenient to combine with the opening service. Samples sent on receipt of a two-cent stamp. This was prepared by Rev. Thomas Van Ness. Also a Baptismal Service, prepared by Rev. Albert Walkley, which is entirely new.

The difficulty of suiting all tastes and desires in Sunday-school affairs is well known to any one who has become acquainted with the great individuality of our teachers. But our aim must be, within reasonable bounds, to provide a large variety of material, and then let each one select according to his or her preference. For instance, the "Easter Service" issued by the Unitarian Sunday School Society was rejected in one or two places in the West because it was too "Orthodox." On the other hand, such a service is frequently criticised because it is not "Orthodox" enough. Such a publication as "Noble Lives and Noble Deeds" has been welcomed on the Pacific Coast because it brought religion home and made it real. On the other hand, in the same locality, this series has been condemned because there is not enough religion in it. It must be remembered that such contrasts are within our own denomination.

The one point to be made in stating such facts, and they are very numerous, relating to nearly every publication, is this: that, if the policy of the Unitarian Sunday School Society is correct,—namely, to seek for the satisfying of all within proper limits,—then the society itself should be commended, although the special publication may be rejected in a given case. In other words, the brethren, whether of the ministry or laity,—our Sunday-school workers,—must be catholic and broad in their treatment of each other and of any publishing channel which tries to fill the situation.

The question of closing the Sunday-school in summer is always a debatable one. It would seem to be determined greatly by localities, certain conditions making it almost compulsory: there are arguments for and against. Some claim that the pupils come back after the vacation with greater zest, that they appreciate after this absence the pleasures and privileges. Others contend that the break is a serious one both with regard to the teachers' continuity of work and the pupils' habits of attendance. But stern facts frequently settle all arguments. The Sunday-schools are being closed more and more, and all the protest possible does not seem to stop the increasing usage. I can conceive of towns and villages where it would be wise to keep the Sunday-school open throughout the entire year; and the steps should be very slow that are taken to shut up such a school, even for August. But

in cities and some other large towns the almost utter absence of teachers, of minister, and of pupils, renders the carrying on well-nigh impossible. The general advice would seem to be in all instances to act wisely and with great care for the welfare of the Sunday-school.

EDWARD A. HORTON.

GUILDS.

DUTY.

Read at the First Parish Guild, Dorchester, Mass., by Eleanor Waterman.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,—

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

Again in the Old Testament we find, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

It is a common remark, and usually held as proving much common sense and discretion in the speaker, that one's first duty is to himself, after that to others. Charity begins at home, says the proverb; but, where that is the case, we often find that it ends there. If one sees a need that he can relieve, if he follows this principle, he hesitates to give to another, because he may sometimes need that very thing himself.

One might question to which self the duty is owed, the material self or the higher spiritual self. Do we not owe a duty to high and generous principles, as well as to the thought of outward material things? and, if one's first obedience is to be to one's nobler promptings, one's high ideals, do we not find that our duty to our better self will be our duty to our neighbor?

In our Sunday-school class once, I remember the question being asked: "How are we to know what our duty is?" Sometimes one has to choose between several things, and it is not easy to tell what is right to do." And Mr. Snow answered: "Conscience is a sure guide. Depend upon it, if you really want to know what is right, you will be shown."

Swift says, "We have an intuitive sense of our duty."

It is a much easier thing to live wholly according to the dictates of the spirit than to live a half-way spiritual life; for, if we disregard the voice of conscience, we become surrounded with conditions of great anxiety and perplexity, and the spiritual warnings are not so easily heard. Often ignored, they become fainter, and finally scarcely audible, until it seems as if the little monitor were sleeping; and a considerable shock is needed to rouse it to a perception of truth and right. But, this faculty heeded, the guidance becomes clear and certain; and we need have no fear of going far wrong. Of course there is such a thing as a man having become so degraded and bad that he is scarcely able to distinguish right from wrong, or perhaps he has grown up from childhood in the streets, with no moral training, and every influence tending toward bad; but in either of these cases there is a rudimentary conscience, and, if he really wants to do right, it seems pretty sure that, though he may not act wisely, he will not act wrongly.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

In considering our subject, it seems to me we cannot ignore the fact that our first thought of duty is usually as being something rather disagreeable, interfering with our plans, and bringing uncomfortable results upon us when we avoid it,—a hard, uncompromising master, to be thought of only when absolutely necessary, and then dismissed promptly from the mind. We lay our plans, for pleasure, or for improving ourselves mentally or physically, or perhaps for charities and reforms. We want to do our little good, and make our little sacrifices in our own way, and, when this unpleasant creature called Duty appears,—ordering us to obey her commands,—and we have to subject our wills to hers, we feel aggrieved and inclined to rebel. In looking up the subject of duty, I find the poets and other writers have taken an entirely different view, and, instead of regarding it as disagreeable, have made it a very attractive thing. It seems to me we shall do well to look at it from their point of view and consider the bright and beautiful side.

Elizabeth, Queen of Roumania, says, "Duty only frowns when you flee from it: follow it, and it smiles upon you."

George Macdonald makes one of his characters say, "When I cannot do what I like, I like what I do." Doesn't that strike the key-note to the whole matter? To be determined to like the present duty and to be bright and cheerful over it, and then we cannot help doing it in a thorough interested way.

Doing one's duty, too, is a good deal like

telling the truth. Form the habit, and you will find it easier to do it than not to. An old writer says, "The will that yields the first time with some reluctance does so the second time with less hesitation, and the third time with none at all, until presently the habit is adopted." We are creatures of habit; and, if these are formed for good rather than evil, they become sources of great strength. The battle is gained once for all time, and many a struggle is saved. What an economy of strength and mental energy, to accept the task in the beginning without struggling against it! And our reward is always immediately forthcoming; for is anything more grateful than the sense of a task faithfully performed or a difficulty overcome?

"It is easy enough to be pleasant,
When life flows by like a song;
But the man worth while is the man who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with years;
And the smile that is worth the praises of earth
Is the smile that shines through the tears."

We notice in the order of service for the Guild of the Good Shepherd at Pittsfield, Mass., a place for the "Report of the Committees to visit the sick and poor, and other business matters." This indicates a practical temper; and we trust, so far as need goes, that returns are made in regard to work done. The topic for Sunday evening, June 18, was "The Religion of Rome"; and quite an elaborate programme was laid out.

A guild has been formed in Ashby, Mass., with an opening membership of thirty-five. This is indeed a fine beginning. How large an opportunity this young organization has for co-operating with the minister in helping on the spiritual life of this old country church, and thus increasing the welfare of the town, remote from railroads as it is, and thrown so largely upon its own resources!

The guild at Montpelier, Vt., reports the following among other subjects for the year: "Love the Supreme Gift," "The Bible, and How to study it," "Present Liberal Movement in the Orthodox Church," "Jesus made perfect through Suffering," "God over All."

The guild at Stow, Mass., sends its programme for the year, carrying its meetings through July, every other week. Among the topics we find "Is Life worth living?" "How to spend Sunday," "Martin Luther," "Noble Aims."

At Neponset, Mass., the following topics occur among the rest: "What can we do for the Church?" "Christian Heroism," "Temperance," "How to keep Sunday," "Practical Charities."

We learn that Rev. C. F. Nicholson, of Rockland, Mass., has revived the guild in the church at that place. We look for increased usefulness in the fall.

B. R. Bulkeley.

UNITY CLUBS.

The following account of the Unity Club at Manchester, N.H., is written by Rev. W. H. Ramsay, the minister of the church:—

For some years previous to the organization of the Unity Club there existed what is known in the West as a "Unity Circle." It was not under the auspices of the church, but was entirely due to the energy and zeal of one earnest and cultivated woman, who felt that something should be done to bring the young people together for mutual study and edification. This circle, composed of a score or so of bright and intelligent young ladies, did excellent work in preparing the ground, by inducing habits of definite and systematic study. But useful as it was, in its way, the Circle did not take the place of a Unity Club. I felt that it was necessary, therefore, to organize some kind of young people's society upon a larger basis and under the immediate auspices of the church.

The first step was to prepare and deliver a sermon setting forth the need of such an organization as the Unity Club to carry on a most important part of the legitimate work of the church. A meeting was called on the same evening, while the subject was fresh in the minds of the people, to discuss the subject, and take such action as should be thought desirable. The result was that a Unity Club was formed. The methods adopted for the practical work of the Club were these: A rule was made that, whenever seven members united to form a class for the study of any subject, such a class would be regarded as a section of the club. This plan gave an opportunity for those whose tastes were similar to form the most effective groups. Three sections were formed early in the season.

One very large class was formed for the study of astronomy. This class was fortunate in having for its leader a very competent and enthusiastic student of the subject. The class studied, not only the theoretic side of its subject, but also became familiar with many of the groups of stars and constellations, by the aid of a very fine telescope.

Another section took up the study of the literature of evolution, and a third section elected for its subject the history of art.

These classes met usually once a week through the winter and spring months. There was, in addition to the meetings of the sections, a monthly meeting of the entire club at which all general business was discussed and arranged, and a literary or musical or some other general entertainment was furnished. These monthly entertainments were arranged and catered for by committees of five, appointed at the beginning of the winter by the executive committee, so as to give them ample time to prepare their programmes. In this way there was no break or failure in any of the meetings.

There was considerable variety in the character of the entertainments, and some of them were of a higher grade than others. But this very variety was a good thing, because it provided for the entertainment of all. At every monthly meeting some kind of light refreshments were served.

Besides the meetings of the sections and the general monthly meetings, a series of lectures were given under the auspices of the club. Some of these lectures were in the line of the subjects studied by the sections, and others were more directly religious. The club also did some practical charitable work.

We sometimes hear the question asked: What benefit is the Unity Club to the church? What does it do toward advancing the interests that the church has at heart? If I were to judge by the results of the year's work of our club in Manchester, I should reply, Very much every way.

Before this club was formed about all that the church did for the young people, outside of the work of the Sunday-school, was to provide them with opportunities for dancing. The same conditions unhappily exist in a large number of our Unitarian churches. The preaching service Sunday morning, and the dancing party some day through the week, make up the sum of the church activities. Now, dancing and whist-playing are all right in their time and place, and in moderation; but the church ought surely to have something higher and more serious on hand than catering for these amusements. It is a very remarkable fact that during the entire season there has not been a single dancing party under the auspices of the club; and there were only two occasions upon which dancing was a part of the programme of a social meeting of the club. Not a single word was spoken against dancing. The time and energies of the young people were simply occupied in more interesting and profitable ways. It was a good illustration of "the expulsive power of a new affection." The result of the work done by the club was an enrichment and enlargement of the intellectual life of the church.

Moreover, the club reached a large number of people not in any way connected with the church. In a membership of over one hundred and seventy we had probably fifty who were members of other churches.

When I hear people object to the Unity Club as injurious to the interests of a church, I am simply amazed. Indeed, I cannot see how a modern church can fulfil its mission in the world without some organization corresponding in its character to the Unity Club. It is simply an opportunity for the exercise of the various gifts and talents of its members in the mutual edification of each other in the things that make for richness and fulness of life.

TEMPERANCE NOTES.

A public meeting of the Unitarian Temperance Society was held on the evening of June 2 in Arlington Street Church, Boston.

The church was crowded; and the address, given by Mrs. L. Ormiston Chant, was listened to with deep interest. For over an hour she told of the awakening temperance sentiment in England and the need of enthusiastic devotion to this work. Mrs. Chant, herself a strong advocate of total abstinence, has again done noble service for us here. Among other things, referring to the work in England, she said: "We have at this moment before our House of Commons a bill to give to the people of England, by a two-thirds majority vote, the right to say whether there shall be a public house or not in any given area.

"The drink trade is in a great stir and passionate anger about it. We always meet with great opposition; but this year it has culminated in a wrath so outspoken and an outlay of money so huge as almost to terrify its supporters. It is a very innocent bill. It requires simply two-thirds of the voting power of the people to say yes or no. It is no new principle in England. Landlords have always had that power. Is it not supreme selfishness that a few people should be guarded from grave temptation, but that the people and nation at large are not? It seems to me that we have stepped into common sense at last.

"We have also in Parliament, alongside this bill, another to compel the magistrates to reduce the public houses, within three years, to a number equivalent to one per thousand of population.

"We have a third bill which is to make it illegal to sell liquor to children in public houses under the age of sixteen. If I could

tell you some of the iniquitous dodges which the publicans have for compelling children to acquire the taste for liquor, you would not wonder that I plead most earnestly that that bill may be passed."

Referring to the duty of our citizens here, she made the following appeal:—

"I shall never forget going down one of the streets of Boston after midnight. Never shall I forget the sincere feeling of sorrow that this great republic should have at its heart the same snake that we have eating the life out of England. Never shall I forget the feeling of mortification that the New World is not better than the Old. And I do ask you to range yourselves on the side of us who are fighting this black dragon of drink. It may be far off, the time when we shall have no more the swinging doors of the public house, it may be a long time before any nation shall have the courage to prohibit the manufacture of alcohol and liquor, to be taken as a drink; but we can, at any rate, lay the foundations upon which our sons and daughters shall build a wiser and better nation than our own. We teetotalers in England are not going to rest satisfied with anything short of total prohibition. We think that, when a mad dog is at a man's throat, it is better to do away the dog altogether, that he may not harm other men. We think that this curse of drink is spoiling the character of our people and retarding the progress of the world. We feel that it is the duty of all civilized persons and all civilized nations to plant themselves on the side of opposition."

Some time ago the thought was expressed in these temperance columns that the time might come when the State (or each city) would not consider it outside of its province to appropriate money for the support of temperance club rooms in those parts of the cities where saloons now flourish. This, it was said, would not be different in principle from the appropriation of money to amuse the people on the "glorious Fourth" or to furnish them with public libraries and reading-rooms. The following paragraph from the Boston *Herald* will show that some such idea is looked upon with favor in England:—

"In answer to a suggestion made in the *Review of Reviews* that the board schools of London be opened to the public for social neighborly gatherings to rival the streets and the public houses, the only places free to such persons who have only sleeping-rooms of their own, the London *Chronicle* pertinently says: 'We have a strong impression that, if this idea were systematically carried out all over London and our other cities and towns, it would do as much for temperance among the people as Sir William Harcourt's local veto bill. At any rate, it would usefully supplement that measure, and it would do so without raising any political squabbles about compensating syndicates of brewers and distillers. And to what better use can these great structures, which are the chief pride, perhaps, of modern London, be put than to be the educational nurseries of children by day and the schools of manners and refinement, the social salons of King Demon, by night?'"

A special commission has been appointed by Gov. Russell of Massachusetts for the investigation of the Gothenburg system of regulating the sale of intoxicating beverages. The commissioners named are Judge John Lowell, Rev. J. G. Brooks, and Dr. Henry P. Bowditch. Rev. Mr. Brooks has been making a special study of this system during his visit in Germany.

Our Young People, the paper issued by the joint committee of the guilds, Unity Clubs, and the Unitarian Temperance Society, made up from those pages of the *Unitarian* which are of special interest to these societies will continue for another year.

Members of the Unitarian Temperance Society are asked to subscribe for it, and thus help it to fulfil its mission. Should the subscription list be considerably enlarged, the paper will be improved by the publication of articles prepared especially for its use. The subscription price is twenty-five cents a year, which may be sent to Rev. George W. Cooke, 25 Beacon Street, Boston.

C. R. Eliot.

LITERARY NOTES.

"The Evolution of Religion." By Edward Caird. New York: Macmillan & Co. 2 vols.—The contribution made in these volumes to the interesting theories discussed is very considerable. The chapters represent the Gifford lectures delivered before the University of St. Andrews, Glasgow, from 1890 to 1892, with some additions and amplification. Prof. Caird certainly has the gift of lucidity; and we find remarkably little of the technical phraseology of philosophy, although the profoundest philosophical problems are roundly handled. The aim of the work is more than to give a history of the steps of religious evolution: it is to give some interpretation of the signs of the times, some clew or theory by which the earnest inquirer may distinguish between the transitory and permanent, between the change that is change merely and the change that is change plus growth. Prof. Caird seeks to maintain "a critical spirit without agnosticism and a reasonable faith without dogma-

tism." This is the ideal attitude, and admirably adhered to throughout. For example, in the opening considerations as to the proper field in which a science of religion can operate, Prof. Caird allows that the variations in religious development are so great as to lead some to suppose the succession of religions to be but the "play of the wayward fancy"; yet, even so, he maintains the problem of these changes would be a fit field of study. Granting this freedom of field, he never loses sight of the "one principle of life which masks itself in all these various forms." The philosophic basis by the help of which Prof. Caird proceeds is, as far as it can be stated in a sentence, that in the development of man's consciousness the order is first object, then self, then reconciling medium, or God, this consciousness of God being as truly one of the primary elements of human intelligence as consciousness of self or of object. In the careful historical review of the gradual development of the religions of the world this theoretical supposition receives the testimony of well-supported data.

The second volume deals with the relation of Judaism to Christianity and the development of Christianity itself. In the remarkably penetrating treatment of Judaism a great deal is made of the fatal effect of that subjective attitude which resulted in isolation of personality from universality. Christianity came as revealing the reconciling medium. It is not that subjective religion is wrong, nor the early objective conceptions of Paganism, but that they are partial truths. Christianity brought a new organic conception of objective and subjective life, united in a life of the spirit, which is of God. Probably the most interesting chapters of these interesting volumes will generally be considered to be those on the development of Christianity both before and since the Reformation. No condensed statement can give any adequate sense of the wonderfully delicate way in which, through these chapters, the bud of Christian truth is seen to unfold its petals to the wooing influences of its natural environment. F. B. M.

The last article in the *New World* for June—"Andrew Preston Peabody: An Appreciation," by P. S. Moxom—is the first to which many readers will turn. Happily, there is no longer occasion for marvel that such cordial words of praise for a Unitarian preacher should come from the pastor of a Baptist church; but the paper is a surprise because of its fine felicity of phrase. There is hardly a conspicuous trait of Dr. Peabody's character that is not hit off with wonderful precision. "The winning urbanity and fine courtesy of his manners," "the massive simplicity and purity of his character," "his restfulness and benignity," will serve as examples. Indeed, of all that has been said and written about Dr. Peabody, this article in the *New World* is by far the best that has come to our notice.

What Mr. Crooker has to say on "The Congregational Polity" furnishes a capital although unintentional reply to Mr. Tunis's recent essay on "The Use of a Liturgy." Mr. Tunis declares that no church should use a liturgy unless it is gathered about the sacrificial idea, while Mr. Crooker argues that the Congregational polity was the necessary creation of the idea of a church "free from the sacrificial theory and practice" and using educational methods. Evidently, the church in Helena, like many another in our body, will have to turn away from a liturgy in name, although it may accept precisely the same thing, when called a "responsive service."

The highest praise that can be given Dr. Everett's contribution on "Tennyson and Browning as Spiritual Forces" is to say that in it the author is at his best. Those who are interested in Prof. Weissmann's views will find helpful criticisms in Batchelor's "Triple Standard of Ethics" and Morgan's "Evolution: A Restatement." The Ministers' Institute is brought to our doors by Mr. Peters's paper on "The Origin of the Psalter," which begins with a very discriminating review of Cheyne. The articles named, with two others of no less value, on "Modern Explanations of Religion," by Hermann Schultz, and "The Social Movement in French Protestantism," by Elisée Bost, and the usual book reviews, make up a number which no prudent minister will take with him on his summer vacation. It is a book for the study-table, and not for a flat rock by the seaside or a shady spot among the hills. W. W. Fenn.

"A Book of Remembrance." Geo. H. Ellis, Boston, publisher. This is a pamphlet sermon written by Dr. A. P. Peabody, and intended to be preached in King's Chapel. The accident which hastened the end of his mature life intervened, and this sermon is now printed by request of the wardens and vestry of King's Chapel. It is a beautiful memento of a saintly soul. It treats in a tender and pleasing manner of the use of memory, especially as contributing to the happiness of old age.

Tennyson, the most painstaking of writers, was notoriously careless and peculiar in his dress. When he took his degree of D.C.L. at Oxford, he stalked dramatically up the aisle, his hair flowing over his shoulders, his hands covered with gloves several sizes too large for him. The spectacle was too much for the irreverent undergraduates, one of whom cried out in penetrating tones, "Did your mother call you early, Alfred, dear?" The shout that went up was like the roar of many waters.

The *Critic* of May 27 contains the following list of the ten American books that have received the largest number of votes from its readers during the past few weeks, with the number of votes cast for each work. Emerson's Essays (512); Hawthorne's "Scarlet Letter" (493); Longfellow's Poems (444); Mrs. Stowe's "Uncle Tom's Cabin" (434); Dr. Holmes's "Autocrat" (388); Irving's "Sketch Book" (307); Lowell's Poems (269); Whittier's Poems (256); Wallace's "Ben Hur" (250); Motley's "Rise of the Dutch Republic" (246). As in the case of Lowell, Hawthorne, and Irving, other works than the one chosen received votes, the popularity of these authors as indicated by the votes cast would be represented as follows: Hawthorne (643); Emerson (545); Lowell (535); Irving (496); Longfellow (488); Stowe (437); Holmes (417); Motley (275); Whittier (274); Wallace (252).

D. C. Heath & Co. publish this month "An Introduction to the Study of the Dependent, Defective, and Delinquent Classes," a text-book designed for teachers' and ministers' institutes, clubs and students of sociology, by Prof. Charles R. Henderson, of the University of Chicago.

The British and Foreign Unitarian Association has sent to the Unitarian Exhibit at the World's Fair, Chicago, a large collection of books and tracts by English Unitarians, also photographs of Dr. Martineau, Dr. Drummond, Prof. J. Estlin Carpenter, Rev. Messrs. Stopford A. Brooke, P. H. Wicksteed, Dr. Crosskey, Dr. Brooke Herford, Mrs. Humphrey Ward, the editors of the *Inquirer* and the *Christian Life*, the president and the secretary of the British and Foreign Unitarian Association, and a number of other English Unitarians of eminence.

We doubt if anywhere there has appeared a better account of the remarkable Women's Congress, with which the series of World's Fair Congresses began, than that of Mrs. Woolley in last month's *Unitarian*. Our this month's "Chicago Letter" is scarcely less interesting. Indeed, Mrs. Woolley's monthly letters during the World's Fair will be a feature of the *Unitarian* of especial interest and value this year. We believe that no reader, whether he visits the Fair or not, will be willing to miss a single letter; while many will wish to bind the year's volume of the *Unitarian* for the sake of preserving them.

It is announced that the School of Applied Ethics in Plymouth, Mass., will not hold a summer session this year on account of the Chicago Congresses and other rival attractions. Meanwhile we are told that a friend has recently made a donation to the school of a beautiful plot of twenty-one acres of ground at Plymouth, upon which it is hoped to erect lecture halls, dormitories, etc., for the better accommodation of students. The plan is always hereafter to hold a summer session at Plymouth and a winter session in connection with one of the great universities of the country.

Charles H. Kerr & Co., Chicago, has just begun the publication of a new periodical entitled *New Occasions*, "a magazine of social and industrial progress" (32 pages), edited by B. F. Underwood.

The author of the excellent little book on "Prayer," noticed in the last *Unitarian*, is Rev. George H. *Deere* (not Dure, as incorrectly printed). Dr. Deere is one of the strong men of the Universalist body.

The Church Exchange.—This is a new eight-page monthly published in the interest of the Maine Conference of Unitarian Churches. We are in receipt of No. 1, vol. i., which certainly promises remarkably well. The contents show that the main purpose of the paper is to bring the churches of the State into closer relationship, that the common interest and common purpose of all may be felt as a help to make religious life stronger. As a missionary organ, the paper will be of great service in keeping the older societies in touch with the newer. This number contains a fine sermon on experiencing religion by Rev. Seth C. Beach, a quotation from James Freeman Clarke on "The Church," many interesting reports as to the standing and present prospects of the various churches throughout the State, and editorial notes.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Sanitarian (June).

Health Interests of Albany, N.Y. By Louis Balch.

Some Public Conditions of Sanitary Interest in Albany. By F. C. Curtis.

The Cholera in Hamburg in 1892. By F. Reiche.

The Arena (June).

Insanity and Genius. By Arthur McDonald.

The Liberal Churches and Scepticism. By M. D. Shutter, D.D.

Does the Country demand the Free Coinage of Silver? By A. C. Fisk.

Union for Practical Progress. By B. O. Flower.

The North American Review (June).

The Lesson of the Naval Review. By Hon. Hilary A. Herbert, Secretary of the Navy.

Who are the Greatest Wealth Producers? By W. H. Mallock.

A Look Ahead. By Andrew Carnegie.

Reform of the Drink Traffic. By Rev. W. S. Rainsford, D.D.

The Financial Outlook. By Hon. W. Bourke Cockran.

The Psychical Review (May).

Psychical Science and Education. By Arthur F. Ewell, Ph.D.

Some Reasons why Mediums do not aid the American Psychical Society in its Investigations. By Samuel H. Terry, with notes by the editor.

The Double Personality and the Relation of the Submerged Personality to the Phenomena of Modern Spiritualism. By A. N. Somers.

An Agnostic at a Séance. By J. C. F. Grumbine, with notes by the editor.

The University Magazine (June).

The Growth of Scientific Education. By Gen. Francis A. Walker, LL.D., President of Massachusetts Institute of Technology.

Social, Literary, and Athletic Features of Student Life at St. John's College. By Osborne I. Yellott, St. John's, '91.

Lawn Tennis in American Colleges. By J. Parmly Paret.

A Saunter among the Colleges.

The Andover Review (May–June).

Switzerland as a Nursery of Politics. By Joseph King.

Primary Qualifications for the Ministry. By D. N. Beach.

Health. By A. P. Peabody.

The Ethics of Confucius, as seen in Japan. By J. H. De Forest.

The Atlantic Monthly (June).

New Facts concerning the Pantheon. By Rodolfo Lanciani.

The Pigmies of Africa. By John D. Caton.

Womanhood in the Iliad. By William C. Lawton.

Some Reminiscences of Dr. Schliemann. By J. I. Manatt.

A Marine Observatory the Prime Need of American Biology. By C. O. Whitman.

The Century Magazine (June).

The Father of Modern Illustration. By August F. Jaccaci.

The Death of the Prince Imperial. By Archibald Forbes.

Notable Women: Christina Rossetti. By Edmund Gosse.

With Tolstoï in the Russian Famine. By Jonas Sadling.

Scribner's Magazine (June).

Life in a Logging Camp. By Arthur Hill.

An Artist in Japan. By Robert Blum.

The Haunt of the Platypus. By Sidney Dickinson.

The Birds that we see. By Ernest E. Thompson.

The Review of Reviews (June).

The Progress of the World.

Art at the Columbian Exposition. By Ernest Knaufft.

Transit Facilities at Chicago. By H. H. Windsor.

A New Career for College Men. By Edmund J. James.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Mr. Edwin Milton Fairchild, a member of the Senior Class in Andover Theological Seminary, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman*,
D. W. MOREHOUSE, *Secretary*.

Mr. Frederick A. McCartney, a member of the Senior Class in Andover Theological Seminary, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman*.
D. W. MOREHOUSE, *Secretary*.

Andover, N.H.—The thirty-first annual meeting of the New Hampshire Unitarian Association was held here June 22. It was an inspiring meeting. Rev. Enoch Powell of Nashua opened the session, on the evening of June 21, with a fine practical address on "Suggestions from the Realms of Common Sense." Rev. J. C. Mitchell led the devotional exercises on Thursday morning. After business and "field" reports the Association listened to the following papers: "Things to be Done," Rev. W. H. Ramsay, Manchester; "Right Methods," Rev. D. M. Wilson, superintendent of work in New England; "Our Message: Its Place and Worth," Rev. Grindall Reynolds, secretary of American Unitarian Association, Boston.

The discussion was opened by Rev. A. J.

Rich. In the afternoon a grand and elevating address was delivered by Rev. Frank L. Phalen of Concord,—subject, "Our Unitarian Outlook."

Atlanta, Ga.—The decennial celebration of this church took place on the afternoon and evening of April 5. The chapel, whose unadorned beauty is always a delight, was rendered doubly attractive by lovely palms and ferns and vines and choice flowers. A social reception of members and friends of the society, including a breaking of bread together, began the reunion. This was followed by a religious service of song and speech. An original hymn, written for the occasion by John Y. Dixon, was read by him and sung by the congregation. The commemoration address was made by the founder of the church, Rev. George Leonard Chaney. Interesting reports were then made by the present minister, Rev. W. R. Cole; Mr. H. M. Currier, superintendent of the Sunday-school; Mr. Theodore Schumann, president of the Fortnightly Club; and Mr. J. Y. Dixon of the board of trustees.—*Southern Unitarian.*

Austin, Tex.—Mr. Wheelock writes: "I feel more than ever that this is the pivotal point to hold, and to hold permanently. I am willing to make any reasonable sacrifice on my own part to effect this." But the money stringency is nowhere more sorely felt than in Texas; and our cause there must be generously aided by more prosperous sections of the country, for a few years, at least. The church in Austin is "earnest, united, and growing; but none of its members have wealth, and the people are cramped by the hard times. If university towns and capital cities in other States are deemed worthy of permanent settlement and generous and prolonged aid by our Association, why not Austin, which is both the capital and university of the greatest and prospectively, as we believe, the most important of the post-Revolutionary States?—*Southern Unitarian.*

Bangor, Me.—There is one church service on Sunday, at 10.30 A.M., with occasional services at 4 P.M. The average congregation is 196.

The Sunday-school meets after the morning service, with an average attendance of 80. Rev. C. F. Dole's lessons are used. A Guild meets on Sunday at 4 P.M. The Ladies' Benevolent Society held twenty-one meetings from Oct. 14, 1891, to March 25, 1892, with an average attendance of 17. There is a branch of the Women's Alliance in this society that has held seventeen meetings during the past year,—average attendance of 20. There is here a branch of the King's Daughters that has charge, also, of the Bangor Sewing School. A Shakspere Club was organized in 1891, with meetings held fortnightly during the winter. A Unitarian Club, organized Aug. 25, 1892, holds meetings each month, from November to April. This is the only Unitarian Club in the State. There is also a flourishing Young People's Unitarian Society, holding meetings in the memorial parlors Sunday afternoons at four o'clock.

The contribution to the American Unitarian Association was $363.13.—*Church Exchange.*

Bath, N.H.—The new Unitarian church was dedicated Tuesday, June 20, at 11 A.M., with very beautiful and impressive services. Rev. S. C. Beane of Newburyport preached the sermon. The formal act of dedication was performed by Rev. James B. Morrison of Laconia in these words: "To thee, our God and Father, we humbly and gladly dedicate this house of prayer: that here we may worship thee in spirit and in truth; that here we may learn to know thee, the only true God, and Jesus Christ whom thou hast sent; that here, in the joy and strength of the life that now is, and in the hope of the world to come, we may promote righteousness of life, and love one another, and faith and trust in the Father of our spirits." The prayer of dedication was offered by Rev. D. M. Wilson of Boston. Addresses were made by Rev. F. L. Phalen and Rev. W. E. Spicer; and Rev. C. A. Young, Rev. A. J. Rich, and others took part.

Boston, Mass.—Children's Day, or Flower Sunday, is now looked for in June with as great anticipations as for Easter Day earlier in the year. Some of the floral decorations this year were marvels of taste and effectiveness. It is the favorite day among Unitarians for christening; and among many of the Sunday-schools it is the day chosen for the services of "joining the church."

—The wedding at the First Church of Rev. Stopford Wentworth Brooke to Miss Helen T. Ellis attracted the greatest interest in ministerial circles. The church was filled early, and to its utmost capacity, with invited guests. The decorations were perfect in simplicity and taste. Rev. James De Normandie performed the ceremony, presenting the bride, at the close, with the unique copy of the marriage service, which had been printed and bound specially for the event. The happy couple are to spend the honeymoon in England.

—The beautiful work of the Flower Mission has begun in earnest for the summer months; and the pained faces in every hospital, and many other institutions, are gladdened by the bright-colored messengers of sympathy that are brought in by willing hands.

—One of the "occasional" services that impress themselves as never to be forgotten took place May 28 in the Old South Church. It was a memorial service in honor of the consecrated, joyous, faithful life of Gen. Armstrong. Dr. G. A. Gordon, Dr. E. E.

Hale, Dr. Donald, and Dr. F. G. Peabody spoke, all personal admirers and friends of the dead hero.

—King's Chapel will remain open all summer for union services, 10.30 A.M. each Sunday. The pastors of the Arlington Street Church and of the Second Church and others will unite in these services.

—The Church of the Disciples, Church of the Unity, South Congregational, and New South Church will unite in services at the New South.

Cambridgeport, Mass.—The Austin Street Church has extended a call to Rev. William H. Johnson of Wilmington, Del., to become their pastor in association with Dr. George W. Briggs, who has been settled here for more than twenty-five years.

Chattanooga, Tenn.—On the Sunday succeeding the conference Mr. Chaney and Mr. Free conducted morning and evening services. Mr. Chaney preached in the morning on "Proving all things, and holding fast that which is good." In the evening Mr. Free and Mr. Chaney spoke on the experiences and the lessons of the recent conference. After the morning service an earnest meeting of the trustees of the church was held, and steps were taken which will probably result in the raising of two thousand dollars for the payment of an extra debt incurred in building the parish house. If this sum can be secured, the society will be able to carry its other indebtedness. In all other respects our cause here is most flourishing. Minister and people are in hearty accord and good fellowship.—*Southern Unitarian.*

Chelsea, Mass.—The First Unitarian Society has extended a unanimous call to Rev. Henry Powers to become its pastor. He has accepted the invitation, and will assume his duties the 1st of September. The society feels very confident that, under his guidance, it will enter upon a career of renewed prosperity.

Hyde Park, Mass.— Sunday, June 4, marked the rounding out of the first twenty-five years in the history of the First Unitarian Society in this place; and the pastor, Rev. E. Q. S. Osgood, preached a sermon of an historical nature, in harmony with the spirit of the occasion. The pulpit was decked with beautiful flowers, and the singing was befitting the hour, and the large audience present enjoyed this calling to remembrance "the days of old." At the Sunday-school service, which immediately followed, past superintendents Galen L. Stone and Walter Bryant made brief addresses, in addition to the present superintendent, Charles E. Huggins, and the pastor; while the classes had special exercises and singing.

London, Eng.—Under the heading of "Ladies in the Pulpit," a recent number of the London *Echo* contained the following item, which will interest many on this side of the sea: "An unusual sight, yesterday, was the presence in the Peckham Unitarian church of two American ladies,—Rev. Marion Murdock and Miss Buck of Michigan, recently students in theology at Oxford. The latter conducted the first portion of the service in a most impressive manner, and the former preached sermons that were as practically useful as they were eloquent and scholarly. After fulfilling an engagement in Scotland, these ladies will return to America to undertake the joint pastorate of a church [in Cleveland, Ohio].

"In the evening there was a congregation that well filled the building, and cordial expressions of thanks and pleasure were tendered to the ladies for their services."

Manchester, N.H.—Rev. W. H. Ramsay delivered the principal address before the North Middlesex Conference at its summer meeting in Wilton, June 15. The Boston *Herald* gave a special report of his address, saying that his remarks attracted a great deal of attention. His subject was "The Ideal Church." We extract a few paragraphs:—

"In its efforts to raise men to the highest levels of life the ideal church will be called upon to grapple with and abolish the social evils that drag men down and bring them into bondage to ignorance and crime. It will recognize the fact that the highest moral and spiritual results cannot be achieved where men's physical and social surroundings are low and degrading.

"The ideal church will plead the cause of the down-trodden and oppressed of every nation, and will not fear to champion the cause that is unpopular. It will seek to infuse into the public conscience a sense of the sacredness and dignity of our national life and institutions. It will seek to purify and elevate the politics of the nation by arousing the conscience of its citizens to the evils and dangers of political corruption. It will not regard the application of the highest standards of morality in the domain of practical politics as the irridescent dream of impractical idealists, but insist rather that such an application of moral principles is the only possible condition of national honor and prosperity. It is only by the organized co-operation of good and true men and women that the plague of political corruption can be stayed.

"The church should be the centre and source of a moral influence so penetrating every part of the social organism, and creating such a standard of public life, that the man who offered or accepted a bribe would be held in such reprobation that he could not lift up his head in decent society."

Marblehead, Mass.— The Unitarian church was filled to oveflowing at the morning service June 18, to witness the christen-

ing of the children from the families of the parish. No such service had been held for several years, and fifty children were presented for the rite. The Sunday-school took a prominent part in the opening service, and the church was beautifully decorated with flowers.

Meadville, Penn.—There was a large attendance at the important meeting of the board of trustees of the Meadville Theological School held here June 14.

Mr. F. A. Christie of Cambridge, Mass., was unanimously elected to a chair of ecclesiastical history, and will begin his professorial duties when the school reopens in October.

The commencement exercise of the school began with the baccalaureate sermon preached by Rev. Jenkin Lloyd Jones on Wednesday night. His subject was "The Rejected Stone"; and his discourse was a strong presentation of the inevitable ultimate recognition of truth, however ignored and rejected at the outset.

At the close of the evening services in the church the ladies of the society welcomed the Senior Class, the other students, and friends to supper and a reception in the beautiful parlors of the church.

The graduating exercises were held in the church Thursday, June 15, 10 A.M. President Cary presided. The essays of the graduating class were as follows: "Influence of the Theory of Evolution upon Ethical Doctrine," Joseph Cady Allen, Rochester, N.Y.; "External Conditions of Moral Advancement," Peru Johnson Andrews, Christianstad, Sweden; "The Law of Natural Selection and the Law of Brotherhood," Herbert Leslie Buzzell, Chelsea, Mass.; "The Heart of the Teachings of the New Testament," Robert Collyer Douthit, Shelbyville, Ill; "The Progress of Positivism from Nescience to Faith," Bernard Antony Van Sluyters, Grand Rapids, Mich.; "Methods of Religious Organization," William Lorison Walsh, Boston, Mass. The special address to the graduating class was made by Rev. Frederick L. Hosmer, after which President Cary, with appropriate remarks, distributed the diplomas. The hymn written for the occasion is printed in another place in this number of the *Unitarian*. All the exercises were vigorous and interesting. Among the visiting friends were Rev. W. L. Chaffin, Rev. John Snyder, Rev. T. B. Forbush, Rev. W. W. Fenn, Rev. D. W. Morehouse, and many others.

Milton, Mass.—The old First Parish meeting-house has been freshly painted, and now presents a most attractive appearance from its commanding situation and ideal surroundings. It is to be hoped that some day Milton will be honored, as it deserves to be, with such a memorial building as the Channing Church at Newton or as the splendid new stone building so recently dedicated to the worship of God in the Unitarian faith at Brookline. Under the ministry of Rev. Roderick Stebbins every department of the church interests and activities is flourishing. The guild is now publishing an exceedingly helpful monthly paper entitled the *First Parish Recorder*. The Women's Alliance, under the presidency of Mrs. M. W. Faucon, is quietly reaching out to do good deeds in many and important ways.

New Haven, Conn.—Rev. H. C. Badger, who has been at work here for some months past in the interests of Unitarianism, writes: "We had here, from April 23 to May 28, six brilliantly successful public meetings, with sermons by Dr. Hale and other of our best known leaders. At first, not a soul believed them possible; but they gained and gained in attendance and public favor, until, at last, they almost threatened to become a society fad. Only let us show New Haven and Yale our *religion* in a sympathetic spirit, and they will seize it eagerly. Our *theology* they have already,—only they don't know it."

Pittsfield, Mass.—We are in receipt of a tasteful pamphlet containing the bond of union and by-laws of Unity Church, with blank certificate of membership of the church and form of bequest. The bond of union is the following admirable one, which is being adopted by so many of our churches: "In the love of the truth, and in the spirit of Jesus Christ, we join for the worship of God and the service of man."

Portland, Me.—Two services are held every Sunday by this parish at 10.30 A.M. and 7.30 P.M. The average congregation for the morning is 240, for the evening 350. The communion service is celebrated every other month.

The Sunday-school meets at 11.45, with an average attendance of 95. There is also a Sunday-school in connection with Preble Chapel, which chapel, with its religious services, is supported by people of this church. This chapel is under the control of Rev. William T. Phelan.

In this society is a branch of the Woman's Alliance.

A Unity Club is at present in process of organization, that shall unite within itself all the philanthropic, social, and other general work of the parish, each department having its own committees and conducting its own work, but coming togther in conference at stated times. Under these auspices there will be parish receptions each month, from November to June.

There is a society of Hill Willing Workers, with meetings each Saturday afternoon.

The contribution to the American Unitarian Association was $381.—*Church Exchange.*

Saco, Me.—Two services on Sunday are held, at 10.30 A.M. and 7 P.M. The congregation averages 120.

The Sunday-school meets after the morning service, with an average attendance of 60. The Ladies' Social Circle meets in the vestry every two weeks, afternoon and evening. There is a supper each meeting, and usually some entertainment. The Women's Alliance meets every two weeks. A Young People's Society has been formed the past winter. The great event of the year has been the celebration of Dr. Nichols's fiftieth anniversary as minister of this church. This occurred in November, and was a most pleasant and successful occasion. The doctor himself preached in the morning; and Dr. A. P. Peabody, of sainted memory, who was present at the ordination of Dr. Nichols fifty years ago, preached in the evening. On the following day a large social gathering was held in the City Hall.—*Church Exchange.*

Saginaw, Mich.—In the extensive fire which occurred here the last of May, doing damage to the extent of nearly a million dollars, the home, the large library, and all the household effects of Rev. Howard MacQueary were destroyed, inflicting upon him a loss of $1,500 in excess of his insurance.

Shelbyville, Ill.— Rev. J. L. Douthit has begun the publication of a semi-monthly paper called *Simple Truth.* It will have essentially the same character and aims as *Our Best Words*, which Mr. Douthit published for so many years, and which was such a powerful influence for temperance and all good causes in this part of Illinois.

The Weirs, N.H.—The sixteenth annual Grove Meeting at Weirs, N.H., will begin on Monday, July 31, and close Monday, August 7. Preparations are already making, which will include, even more than heretofore, the invitation of speakers from other denominations, in the interests of a broad and earnest religious fellowship. The usual reductions will be made for travel and board and for visiting the White Mountains.

Toledo, Ohio.— The new Unitarian church building goes forward. It will be a great help to the society when it is completed. The Emerson Class of Toledo, under the leadership of Mrs. Jennings, has just printed its programme of study for another year, which looks very attractive.

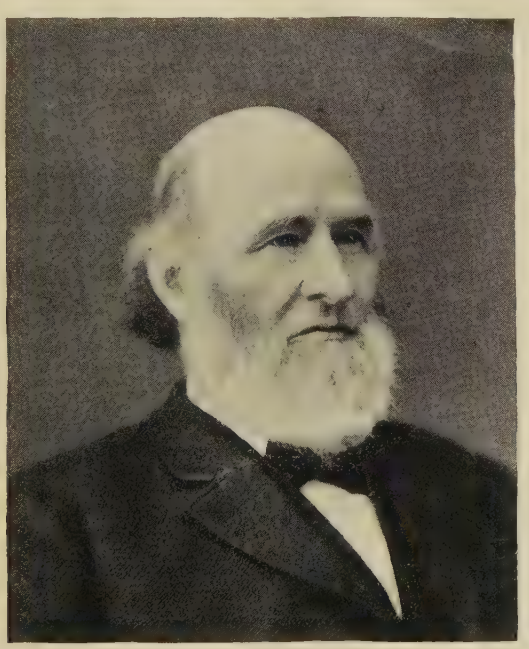
Western Work.—From the report presented to the directors of the American Unitarian Association by their Western superintendent, Rev. T. B. Forbush, and read at the annual meeting in Boston, May 30, we quote the following: "Among the organizations which have come into existence, or have gained positive church life and form during the year, are the church at Youngstown, Ohio, which is now in charge of Meadville students; the Jordan church, which is an offshoot of Mr. Douthit's Shelbyville (Ill.) parish; the church at Streator, Ill., which, thanks to the wise and careful fostering of Rev. L. J. Duncan, the State missionary, is already large in numbers and able and willing for self-support; the church at Perry, Ia., which has grown out of the mission stage into a settled pastorate; the church at Arkansas City, Kan., which sought our fellowship, fully organized and officered; the little church at Rocky Ford, Col., which has sprung up around its devoted pastor, Rev. George H. Taylor, and through his personal exertions; and the Scandinavian church at Tordensjold, Minn., which Rev. Mr. Brauti has created as an adjunct to his Underwood parish. Word also comes that the Sunday Circles at Sterling, Rock Falls and Ottawa, Ill., and Cherokee, Ia., are steadily moving toward church consciousness and church organization.

Notwithstanding the financial limitations which have interfered with distinctly missionary operations, promising stations have been opened in Wisconsin, in Minnesota, in Kansas, in Colorado, and down in Oklahoma, newest of Territories. The secretary of the Helena (Mont.) Society writes that the demand will soon be imperative for at least two more Unitarian churches in that State. Space fails me to even mention the applications which have come from towns and cities in almost every State and Territory for the visiting preacher, each writer saying that the time was ripe for the liberal church.

Six new buildings have been erected during the year. The faithful few at Sherwood, Mich., have received the reward of patient work in a very neat church home. Jordan Church at Shelby, Ill., is a memorial to one of its most honored pioneers. Colorado Springs rejoices in a charming bit of architecture, which harmonizes perfectly with its grand surroundings. Fargo, N. Dak., has secured for itself a commodious and much needed structure. The congregation at Neillsville, Wis., has completed a beautiful and very satisfactory edifice. The little Icelandic flock at Winnipeg, thanks to the generosity of Eastern and English friends, has been commodiously housed in a sufficiently ample chapel. Toledo, Ohio, has a handsome church well under way. Kristofer Janson's Scandinavian congregation at Hudson, Wis., contemplates a building this summer. Mr. Brauti's three congregations at Underwood, Tordensjold, and Battle Lake will build or buy as soon as three hundred dollars additional can be raised. The Duluth society has secured an admirable lot, and will move its present building upon it and refit it neatly during the summer vacation. The church at Wichita, Kan., has a good-sized building fund already in hand; and the Swedish Unitarian Society in Minneapolis is moving in the same direction.

PUBLISHER'S DEPARTMENT.

THE picture presented below—the fourth in the series of portraits of prominent Unitarians prepared especially for this Department—will be welcomed by every reader with especial interest. As Secretary of the American Unitarian Association Mr. Reynolds has made himself well and favorably known over our land, both East and West. A brief article appreciative of his services will be found in the body of the magazine.



Grindall Reynolds

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Bluffton; A Story of To-day.

By M. J. Savage.

As interesting a summer novel as one can take to mountain or seashore is this "Story of To-day," by Mr. Savage. It is of love and theology together,—a readable and absorbing book. Some of its points of interest and value are well set forth by the *Kansas City Times*, and whether all the conclusions of that paper concerning its "autobiographical" nature are wholly correct or not, still it is true that what gives the volume unusual piquancy is that the main incidents of the story are really facts. Here is what the *Times* says of it:

Rev. Minot J. Savage of Boston, the foremost light of the Unitarian church in America, and one of the most advanced thinkers of the age, has appeared in a new literary light. He has published "Bluffton: a Story of To-day." Those who know the divine will say that it is in a great measure an autobiography, and while this fact will enhance the interest very much to those who are acquainted with, or interested in, the career of Mr. Savage, it is evident that the book was written with a much graver purpose and a much sounder plan than the mere recording of personal experiences. The great representative of a rapidly growing denomination of particularly advanced and liberal thought, Mr. Savage has endeavored to show some of the prejudices and some of the ignorance that have stood in the path of the denomination and which still are the chief misfortunes of some of the most influential and useful sects. While the spirit of the book is relentlessly severe with

the church hypocrite as the most dangerous element opposed to the rapid progress of Christianity, it is charitable toward deeply grounded orthodoxy. In his preface he makes an interesting statement, and as it is fully borne out by the text we will quote it here. He says:

"By bringing out in relief some of the evils of one phase of religion, and some of the good of the opposite, the writer would not be understood to assert that the evil is all on one side or the good all on the other. He has simply emphasized those things that were essential to the present purpose. Good and evil are both human, and not confined to any one religious type."

As a narrative based upon facts, it is an exceedingly interesting one, written with charming colloquy and beautiful diction, while the dramatic incidents are wrought with a finely discriminating hand. The scene of the trial of the Rev. Mark Forrest is the most fascinating of the entire story and will be read and appreciated alike by churchmen and nonchurchmen, clergy and laymen. The book appears in excellent mechanical form.

. [*Cloth, 250 pages, $1.50.*]

Gems of the Orient.

Gathered and arranged by Charles D. B. Mills.

"The Sibyl speaking with inspired mouth—smileless, inornate, unperfumed—by the help of God sends her voice to remotest ages." . . . "For I am never sated with devouring this ambrosia through mine ears." These two quotations—from Heraclitus and the *Bhagavat Gita* respectively—adorn the title-page of the volume here noticed, and appropriately usher the reader into the pages beyond.

To sit beside the sea, with this handsome volume in hand, or somewhere quietly beneath the mountain oak or pine, looking off over valley and river to where the horizon swims, would be to have vision of two eternities—two *infinites:* of space, and of soul. A vacation *may* give rest; great thoughts certainly do. To combine the two would realize the ideal, and make a Summer memorable.

Some novel—"Bluffton," perhaps—may well go into the vacation satchel; but some such book as this one gathered by Mr. Mills should not be left out. To rest the soul rests the body also, twice over. Even those who stay at home may thus have their great "recuperation,"—if they have this book or some other like it,—though they may neither sail nor climb. And it is a book for the year round, and for city as well as country.

No less than one hundred and fifty-eight authors and writings are quoted from, and sometimes as many as twenty or thirty selections from one individual or ancient volume are given. In every instance the name of the author or authority is added, and a table at the end of the book, preceding the full index, gives clue to the century and the nationality of the passages quoted,—the years covered embracing the period from the fifth century before the beginning of our common era, to the fifteenth or sixteenth century after the same. Arabian, Chinese, Hindu, Persian, Thibetan, Turkish and other sources are drawn from, and every passage is meaningful and helpful,—the thoughts are "long, long thoughts."

Of course Confucius is here, and the Buddha, and the Book of the Dead, Hafiz, Lao Tsze, the Mahabharata, Mencius, Omar Kheyam, Saadi, the Upanishads, the Zoroastrian Oracles, and the hundred and fifty others. And they all go grandly together to make up the Bible of the Ages; the scriptures given by inspiration of man. Mr. Crothers' book, spoken of elsewhere in this Department, had origin before Mr. Crothers,—had origin away back even in Persian, Hindu and Chinese seership. Witness these three sayings, picked at random from five pages of quotations, from fifteen different writers, on "Universality":

The teachings of the different sects the catholic-minded man regards as embodying the same truths. The narrow-minded man observes only their differences.—*Wu-tsing-tsze* (*Chinese*).

The object of all religions is alike. All men seek their beloved, and all the world is love's dwelling. Why talk of a mosque or a church?—*Hafiz* (*Persian*).

Altar-flowers are of many species, but all worship is one. Systems of faith are different, but God is one.—*Vermana* (*Hindu*).

Under sixty different topics there are selections arranged, and the passages quoted, of prose or poetry, vary in length from a couple of lines to ten pages. To hundreds of people this volume would be instruction, solace, and delight.

[*Cloth, extra, bevelled edges, full gilt, heavy tinted paper, 238 pages, $1.50.*]

In Spirit and in Truth.

Essays by Younger Ministers of the Unitarian Church.

Some later press-notices of this book than any yet given in this Department deserve quoting here. We begin with an editorial review from the *Boston Transcript.* Outside of its reference to this volume, the review is of interest, and will bear reproduction. The editorial was headed, "The Secret of Unitarianism":

It is a significant fact that within the last

seven years more Unitarian churches have been born than within the preceding forty years, and right here in New England within ten years thirty new societies have been established. There is the same proportional growth noticeable in other parts of this country. To account for this will not carry one into any minute analysis of that Christian system (Unitarianism), because it is generally believed that the reaction which has set in from Calvinism can in a large measure yield a plausible reason for the progress and defence of this particular phase of religious liberalism.

It is being forced upon the Christian world what Professor Max Müller so well expressed in an address upon "Freedom," made nearly fifteen years ago: "What is really wanted are men who have done good work in their life, and who are willing to teach others how to work for themselves, how to think for themselves, and how to judge for themselves." In a prominently satisfactory manner, this is the outcome of the mission of Unitarianism. Forty or more years ago it found the subject a difficult problem to solve, because the times and circumstances were not ripe, and there were many hidden misgivings then about the future popularity of such a policy. But this is all dispelled now. The practical side of any Christian faith is worth more than the doctrinal one. Religion is not made from what a man believes, but from what he does—noble acts of self-sacrifice or sympathy have as much to do with the edification of the human nature, and more, than obedience to a *regula fidei*, which has been known in the past to overlook personal conduct as long as personal conviction of theological dogmas was strong. Men loved to argue about the condemned or the elect, absorbing their spiritual judgments in the limitations of articles of religion, but now it is the desire to depend on personal judgment, to try the wings of the mind, or, like young eagles thrown out of the nest, try to fly.

This aspiration has come into the circle of theology, and every serious-minded person is feeling the responsibility. A speaker at the late conference asserted, "One church is the final goal of Protestantism." While this may be true in one way, it must not be imagined that Unitarianism is more and more spongy in its tenets, and that a process of absorption and suction is going to end the magnetic spell of its presence. Its influence upon the Christian world must invariably be indirect. It will inoculate, while it may not wholly convert.

"The total of liberalism has steadily increased, but it is diffused," said Dr. F. H. Underwood in 1888: the mantle of liberality has fallen upon other shoulders. It is being passed around and admired—other Christian bodies are willing to appear with its colors. May not this in itself point to the attractive attitude which Unitarianism is assuming under the new leadership of the younger ministers, told us in their recent volume of essays, who are willing to give to, and not apparently unwilling to receive from, other Christian bodies, admirable suggestions?—*Boston Transcript.*

The following is from an appreciative review in the *New Church Messenger:*

This volume claims to represent "a constructive tendency among the younger ministers of the Unitarian Church," and the contents bear out the claim. Modestly and devoutly do they handle the developing aspects of religion, taking away nothing, and ministering to the human sense of a need of righteousness. Of the Unitarian Church, which they frequently speak of as the Free Church, Mr. De Normandie says that in Dr. Channing's time it was influenced by him to feel that "the great purpose of society . . . was to call forth private and moral freedom." But Mr. De Normandie claims that now, "that battle has been fought. The great purpose of society to-day is to call forth every effort for that union which is to encourage moral growth, to fix the mind and heart upon present evils rather than future salvation, and to interpret Christianity as a religion which is to concern itself chiefly about the regeneration of humanity by personal righteousness."

We welcome the gentle good feeling of the book, as well as appreciate its clear insight and fine literary quality.—*New Church Messenger.*

The volume is stimulating to thought and a better life.—*Morning Star (Boston).*

[*Cloth, 163 pages, $1.00.*]

Phillips Brooks in Boston.

Five Years' Editorial Estimates. By M. C. Ayres, Editor Boston "Daily Advertiser."

We present below still further notices of this book, which, added to those already given, will reveal the popular estimate of the work:

. . . Few volumes on any topic of public interest will be found more enjoyable than this little collection. . . . The introduction by Prof. Tucker, and the sketch of Helen Keller's relations with Bishop Brooks, give an additional and welcome interest to the volume.—*Zion's Herald.*

A work that will give a great deal of satisfaction and comfort to those who knew and admired the famous preacher. . . . We have read every word in this book, from beginning to end, with delight, enjoyment and satisfaction. It is a true, honest and critical tribute. We gladly recognize the exceptional merit of these articles, and their fine and discriminating character.—*Boston Herald.*

One of the most attractive little volumes recently published . . . a notable record of a notable man.—*Boston Traveller.*

In his appreciative comments upon the preacher and his work Mr. Ayres has done good service for the Church Universal in which Phillips Brooks labored. One of the most pregnant truths which he leads us to appreciate is that Dr. Brooks brought his breadth and progressiveness to the service of mankind, not by contending for the new view as against the old, for

the broad as against the narrow, but by simply taking the higher, broader view for granted, and preaching and living it, without noticing the old. Then, when his hearers awoke to the fact that the truth he preached was not within the old limits, they had learned to value it too highly to give it up for the old view.—*Unity.*

A valuable addition to the many things that have been written and spoken of the late Bishop.—*Boston Daily News.*

It is a just as well as cordial tribute to a man whom we all loved and honored.—*Prof. George P. Fisher, D.D., Yale College.*

I venture to say that no journal has printed such discriminating and restrained words about the Bishop as those of yours. . . . I am sure you have done a public service in gathering into a book, which one can keep at his elbow, your justly critical words of appreciation of our friend.—*Rev. E. Winchester Donald, D.D., Rector of Trinity Church, Boston (Phillips Brooks' successor).*

In another column will be found an advertisement of this book, with outline of contents.

[*Cloth, 120 pages, 50 cents.*]

Jesus Brought Back.

A Study, by Joseph Henry Crooker, Author of "Problems in American Society."

A new edition of this book, in connection with the announcement of a fresh work by the same author ["The New Bible and Its New Uses": Geo. H. Ellis, Publisher, price $1.00], brings its value again into prominence. Within the compass of its 214 handsome, large-typed pages it treats, in an adequate and interesting way, the following topics:

The Messianic Hope; How the Gospels were written; Jesus of Nazareth; The Glad Tidings; The Ministry of Jesus To-day.

The opening chapter, on "The Messianic Hope," is one of the most complete and satisfactory "popular" studies of the subject anywhere to be had—a subject interesting in itself, and vital in the proper adjustment of Christian doctrine. A brief quotation will repay the reading:

The rabbis in the time of Jesus used, in their study of the Hebrew Scriptures, a method of interpretation by which they put into the text whatever they wished, without any particular regard to the meaning of the original. The following passage, taken from that treatise of the Talmud of Jerusalem called Berakhoth, illustrates their allegorical method: "It is said (Solomon's Song, vi. 2), 'My beloved is gone down into his garden to the beds of spices, to feed (his flocks) in the gardens, and to gather lilies.' How is it that after speaking of one garden it afterwards mentions several? This is the interpretation of the verse: *My beloved,* means the Almighty; *is gone down into his garden,* that is to say, the Universe; *to the beds of spices,* meaning Israel; *to feed (his flocks) in the gardens,* this means the other nations of the earth; *and to gather lilies,* these words represent the holy people that the Almighty calls away to place them with his chosen people."

Nothing could be more irrational and fruitless than such explanations, and yet this is a fair example of the way the language of the Old Testament was twisted this way and that, just as fancy might suggest or ingenuity lead.

Now this allegorical method of interpretation passed from the rabbis over into the Church; and the early Christian writers indulged in explanations of Scripture equally fanciful and irrational. It was an uncritical age, and nothing like a true science of Biblical interpretation existed: and the point where imagination ran wild was *the topic of Messianic prophecy.* Those early Christians felt constrained to connect the person and ministry of Jesus just as largely as possible with the predictions of the Hebrew prophets. And this allegorical method enabled them to find definite allusions to Jesus in the obscurest texts of those writings. They read into the words before them just what the exigencies of the situation demanded. They found Messianic predictions of Jesus everywhere,—in passages of dryest historical statement and in passages of the most enigmatical character. And the foregoing example from the Talmud—no more absurd than hundreds of passages found in the writings of the Apostolic Fathers of the second century—shows how easily all this was done. It was a work of pure fiction.

The pages which follow in Mr. Crooker's book show admirably the gradual increase of this allegorical interpretation, followed by the later doctrinal "deductions" from the "interpretations" when the latter had ceased to be deemed allegorical and were looked upon as veritable and authoritative. The exposition is interesting, convincing, and admirable. And, as a whole, in the treatment of its various other themes, so adequate is the volume in the fulfilment of the task it undertakes, and so rich and suggestive is its life-help in the pictures of duty and human possibility it paints, that we wish the volume might be in every household. Thoughtfully read it would be an intellectual quickening and a moral inspiration for young and old. It would be just the gift, also, to hand to any earnest soul struggling out of the growing unsatisfactoriness of the Old into the warmth and hopefulness of the New.

[*Cloth, 214 pages, $1.00.*]

THE UNITARIAN FOR 1893.

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MEMBERS OF ONE BODY.

SIX SERMONS BY

Rev. S. M. CROTHERS.

In the whole list of Liberal Religious books, past and present, it would be hard to find any series of utterances freer with the true freedom—more ingenuous, more appreciative, more prophetic of the unity that is to be, more religiously "satisfying"—than Mr. Crothers gives us in these six discourses. The outline alone, which each chapter contains, of the stronger, more helpful points in the various schemes of religious thought and life discussed, renders the book invaluable.

CONTENTS:

I. ROMAN CATHOLICISM.
II. CALVINISM.
III. METHODISM.
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